THE

JEWISH CHRONICLE.

(סֵפֶר זִכָּרוֹן)

ESTABLISHED 1841.

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 1,908.—New Series.] FRIDAY, OCTOBER 27, 1905;—TISHRI 28, 5666. [PRICE 2D.

BIRTHS.

BARNETT.—On the 20th of October, at 52, Beaufort-road, Edgbaston, Birmingham, the wife of SAMUEL BARNETT (nee Cissie Hirschfeld), of a daughter (stillborn).

COHEN.—On the 22nd of October, at 20, Tredegar-square, Bow, E., the wife of M. COHEN, of a son. Relatives and friends please accept this intimation.

COWAN.—On the 23rd of October, at 19, Camerton-road, Eastville, Bristol, the wife of HENRY COWAN (nee Dollie Nathan), of a daughter.

COWAN.—On the 18th of October, at 19, Murton-street, Sunderland, to Mr. and Mrs. ISADORE COWAN (nee Berger), a daughter. American papers please copy.

EDELSTEIN-HARRIS.—On the 17th of October, the wife of J. REGINALD EDELSTEIN-HARRIS, of "Neuilly Villa," Eddystone-road, Crofton Park, of a son.

LAZARUS.—On the 20th of October, at "Homestead," 91, Geldeston-road, Clapton, to Mr. and Mrs. LEO LAZARUS (nee Dorothy Henschel), a daughter.

SCHIFF.—On Tuesday, the 24th of October, at 26, Downs-park-road, Hackney, HELENE, the wife of WOLF SCHIFF, of a son.

SPECULAND.—On Thursday, the 19th of October, at 243, Great Western-road, Glasgow, W., to Mr. and Mrs. MARCUS E. SPECULAND, a daughter.

VAN RYN.—On the 25th of October, at the Jews' Cemetery, Willesden, the wife of HENRY VAN RYN, of a daughter. No cards.

BARMITZVAH.

BARNARD.—WALTER, son of SOPHIA and MAURICE BARNARD, will read a portion of the Law at the South Manchester Synagogue, on Sabbath, October 28th. "At home," Sunday, 29th, 4 to 6.—127, Oxford-street, All Saints, Manchester.

GERSON.—Master HERMAN GERSON, son of Mr. and Mrs. Hyman Gerson, of Fordsburg, Johannesburg, will read his Parsha at Great Ealing School on Saturday, October 28th. Relatives and friends will please accept this, the only intimation.

GOLDBERG.—PHILLIP, son of Mr. and Mrs. A. S. GOLDBERG, will read a portion of the Law at Park Station Synagogue, on November 11th. "At home," Sunday, November 12th, at Villa Ellsmere, Beit-street-corner, Sewuright-avenue, Doorsfontein, Johannesburg.

GOLDSTEIN.—ALBERT BENJAMIN, eldest son of Rev. and Mrs. A. GOLDSTEIN, will read the מפטיר and הפטרה October the 28th, שבת בראשית at the Old Castle-street Synagogue, Commercial-street, E. Reception at 39, Scarborough-street, Goodman's-fields, E., Saturday and Sunday. Hungarian and Palestine papers please copy.

KING.—ARTHUR MAURICE, eldest son of Mr. and Mrs. SOL KING, will read a portion of the Law at the Sandy's-row Synagogue on November 4th, פרשת נח. "At home," Sunday, November 5th, from 3 till 5, at 15, Great Russell-street, Bedford-square, W.C. No cards.

PHILLIPS.—ISAAC MICHAEL, son of Mr. and Mrs. BEN PHILLIPS, 36, Thayer-street, Manchester-square, W., will read a portion of the Law, at the Central Synagogue, Great Portland-street, Saturday, October 28th. "At home," Sunday, 29th inst. No cards.

RAPHAEL.—REUBEN, third son of Mr. and Mrs. M. RAPHAEL, of 26, Pembury-road, Clapton, will read a portion of the Law at the South Hackney Synagogue on Saturday, October 28th, 1905.

TOLEDANO.—EZIO, younger son of Mr. and Mrs. C. A. TOLEDANO, 155, Lloyd-street, Greenheys, will read a portion of the Law at the South Manchester Synagogue, on Saturday, November 4th. "At home," from 4 p.m. No cards.

WOOLF.—EMANUEL, son of ANNIE and JACK WOOLF, will read a portion of the Law at the Great Synagogue on November 4th. No cards.—100, Whitechapel-road.

FIANCÉS.

COHEN : FRIEDMAN.—On the 22nd of October, 1905, SOPHIE, youngest daughter of the Rev. ISAAC COHEN, of 33, Grosvenor-road, Canonbury, London, N., to WOLFE, son of Mr. and Mrs. ISAAC FRIEDMAN, of Sans-street, Sunderland. South African papers please copy.

FIANCÉS.

HYAMS : LEVY.—LIZZIE, fourth daughter of Mr. H. HYAMS, of 115, Whitechapel-road, to SOL., fourth son of Mr. and Mrs. M. LEVY, of 19, Rutland-street, New-road, E.

MICHALOWSKY : JAFFE.—PAULINA, only daughter of Mr. and the late Mrs. M. J. MICHALOWSKY, of 61, Downs Park-road, Hackney, N.E., to LOUIS, youngest son of Mr. and Mrs. A. Jaffe, of 110, Sandringham-road, Dalston, N.E.

RODBARDT : FREEDMAN.—FANNY, eldest daughter of Mr. and Mrs. I. RODBARDT, of 41, Mydleton-street, Clerkenwell, E.C., to MARK, eldest son of Mr. and Mrs. S. FREEDMAN, of 12, Leigh-street, Holborn, W.C.

SILVERMAN : WISENTHAL.—MILLIE, elder daughter of Mr. and Mrs. I. SILVERMAN, of 18, Green-street, Victoria-park, to ISADORE WISENTHAL, son of Mrs. and the late Mr. E. Wisenthal, of 114, Commercial-street, Aldgate, E.

WOLENSKE : FEINTUCH.—SARAH, eldest daughter of Mr. and Mrs. D. WOLENSKE, 53, Stanley-road, Kirkdale, Liverpool, to JACOB AARON, eldest son of Mr. and Mrs. L. FEINTUCH, 151, Stocks-street, Cheetham, Manchester.

SHUMAN : WISEBERG.—On the 22nd of October, 1905, SARAH, the youngest daughter of Mr. and Mrs. H. SHUMAN, of 23, Rectory-square, Stepney, E., to PHILIP, the second son of Mr. and Mrs. M WISEBERG, of 97, Whitefield-street, Fitzroy-square, W. South African and American papers please copy.

MARRIAGES.

AMSTELL : CITROEN.—On Tuesday, the 24th of October, at the Great Synagogue, by the Revs. M. Hast and A. E. Gordon, FLORENCE, eldest daughter of ABRAHAM and the late SARAH AMSTELL, of 25, Mount street, New-road, E., to JACK I. CITROEN, of Amsterdam.

CASSELL : DE SOLLA.—[By cable.]—On the 25th of October, at Johannesburg, CHARLIE, son of Mr. and Mrs. A. CASSELL, Pershore-road, Birmingham, to JENNIE, daughter of Mrs. and the late Mr. De SOLLA, of London.

KELLMAN : WYLER.—On the 29th of October, at the Pension Biedermann, Zürich, by the Rabbiner of Zurich, LEON, youngest son of Mr. and Mrs. JACOB KELLMAN, of 29, Ashford-street, Hoxton, to MELY, youngest daughter of Frau WYLER and the late Marcus Wyler.

SILVER WEDDING.

ISAACS : DAVIS.—On the 20th of October, 1880, DAVID L. ISAACS, of 11, Bedford-place, Russell-square, W.C., to ANNIE, elder daughter of JOSEPH DAVIS, 6, Charlotte-street, Bedford-square, W.C. (late of Northampton).—79, Portland-place, W.

DEATHS.

BENOLIEL.—On the 24th of October, at Crescent House, Crumpsall, Manchester, HAIM M. BENOLIEL, in his 41st year. Deeply mourned by his sorrowing mother, wife and children.

COHEN.—On Wednesday, the 18th of October, at 45, Frankfort-street, Plymouth, HENRIETTA, beloved wife of ABRAHAM COHEN. Deeply mourned by her loving husband and sons.

COHEN.—On Wednesday, the 18th of October, HENRIETTA COHEN, beloved mother of Phineas Cohen, 81, Maida-vale, London, W. May her dear soul rest in peace.

COHEN.—On the 24th of October, at 27, Newnham-street, Goodman's Fields, after long and painful suffering, SOLOMON, the dearly beloved child of Mr. and Mrs. J. COHEN, aged 7 years. Deeply mourned by his beloved parents, brothers, relatives and friends. May his dear soul rest in peace.

DEATHS.

EDELSTEIN-HARRIS.—On the 24th of October, the good and dearly loved wife of J. REGINALD EDELSTEIN-HARRIS, aged twenty.

GOLDSTIEN.—On Friday, the 20th of October, at her only daughter's residence, 162, Elizabeth-street, Hightown, Manchester, ETHEL GOLDSTIEN, aged 80. Deeply mourned by her only daughter, Rosa Woolfson, and son-in-law, Philip Woolfson, and only son, Abel Goldstien, Central Hotel, Middleburg, C. C., Africa. God rest her dear soul in peace.

ISAACS.—On the 16th of October, after a short but painful illness, SIMON (Shimmer) ISAACS, of New Haven, Connecticut, U.S.A., age 59. Deeply mourned by his wife, children, relatives and a large circle of friends.

JOSEPH.—On Monday, the 23rd of October, Mrs. SARAH JOSEPH, of 38, Queen's Block, Aldgate, age 91, mother of Moss Joseph. Shiva at 73, New Cut, Lambeth.

JOSEPH.—On Monday, the 23rd of October, Mrs. SARAH JOSEPH, of 38, Queen's Block Aldgate, age 91. Mother of Isaac Joseph' Shiva at 69, New Cut, Lambeth.

JOSEPH.—On Monday, the 23rd of October Mrs. SARAH JOSEPH, of Queen's Block, Aldgate, age 91, mother of Samuel Joseph, of 33, Bancroft-road. Shiva at 33, Bancroft-road.

LASSEN.—On Friday, the 20th of October, suddenly, HETTY, the dearly loved daughter of Samuel and Fanny Samson, of 108, Sutherland-avenue, Maida Vale. God rest her dear soul in peace.

LASSEN.—On the 20th of October, HETTY, the dearly loved sister of Mrs. Sim Hart, 11, South Drive, Harrogate. God rest her dear soul.

MISELL.—On the 22nd of October, MOSES MISELL, aged 95, father of Montague Misell, of 98, Burlington-street, Manchester. God rest his dear soul in peace. Deeply mourned by his sons, grandchildren and great-grand-children. American and Australian papers please copy.

SCHOLEM.—On the 24th of October, at 14, Barnsbury-street, Islington, suddenly, CAROLINE, the beloved wife of ADOLPH SCHOLEM. Deeply mourned by her sorrowing husband, children and grandchildren. Never to be forgotten.

SILVERMAN.—On the 22nd of October, at 31, Bamberger Strasse, Berlin, W., ESTHER, the dearly loved wife of LOUIS SILVERMAN, and daughter of the late David Davis, of Gordon-square, aged 38.

SOLCBERG.—On the 20th of October, DARLING MAY, the dearly beloved and only daughter of GEORGE and RAIE SOLCBERG, 10, Sherwood-street, W., aged 2½. In everlasting sorrow. May her dear soul rest in peace.

IN MEMORIAM.

In ever loving memory of my dear father (the late FREDERICK BARNARD), who departed this life October 24th, 1876. Gone but never forgotten.—Harry Barnard, 43, Marsham-street, Westminster, S.W.

In ever loving memory of our darling father, JONEY ELLIS, who departed this life October 10th, 1901, corresponding with Tishri 27th, 5662. Deeply mourned by his sorrowing children. God rest his dear soul.—454a, Romford-road.

In fond and loving memory of our dear husband and father, HARRIS MARKS, of Poplar, who departed this life 26th Tishri, 5665, corresponding with the 5th October, 1904. God rest his dear soul in peace. One year has passed, and, oh, how we miss you, none but aching hearts can tell, our thoughts are always with you, round the spot where thou dost dwell. Gone from our sight, but always present in our hearts.

In ever loving memory of our darling mother, Mrs. L. KLEMANTASKI-BOSMAN, who passed away peacefully the 10th October, 1882—3rd Heshvan, 5642. Ever regretted.

IN MEMORIAM.

In loving memory of our dear husband and father, JOSEPH MORDECAI, who passed away 6th October, 1894—29th Tishri, 5665. Deeply mourned by his wife and children. Sadly missed.—4, Beaumont-street, Mile End, E.

In loving memory of our dear son and brother, JOSEPH MORDECAI, who departed this life 6th October, 1894, 29th Tishri, 5665. Deeply regretted.—2, Bancroft-road, Mile End, E.

In ever loving memory of our dear mother (LIZZIE, wife of ISAAC JACOB, late of Maida Vale), who passed away October 28th, 1892 (7th Cheshvan 5653). God rest her dear soul.

MASTER COLEMAN FRIEZER, 411, Moss-lane East, Manchester, THANKS his relatives and friends for the very handsome presents received on the on the occasion of his confirmation.

MR. and Mrs. E. GLASBERG, 71, Pimlett-street, Cheetham, take this opportunity of THANKING the Rev. Mr. Cohen, of the New Synagogue, Cheetham, Manchester, for the admirable lecture he gave on the occasion of their son's Barmitzvah, October 21st.

MR. and Mrs. M. LEVI will be pleased to see relatives and friends on the occasion of the Barmitzvah of their son, Maurice. "At home," Saturday and Sunday, November 4th and 5th, from 4 till 7.—116, Pershore-road, Birmingham.

MASTER JULIUS NEWMAN, of 12, Drury-lane, W.C., THANKS his relatives and friends for kind letters and handsome presents received on the occasion of his Barmitzvah.

MR. and Mrs. I. ROSALKI, of 62, Victoria Park-road, N.E., will be pleased to see their relatives and friends on Sunday next, October 29th, on the occasion of the engagement of their daughter, Handel, to Mr. Harry Sugarbread, of Newcastle, Staffordshire, eldest son of Mr and Mrs. A. Sugarbread, of 1, Shore-road, Hackney. No cards.

MR. and Mrs. SIDNEY AVNER will be pleased to see all relatives and friends on Sunday, 5th November, at 76, Bow-road, E., prior to their return to Canada.

Return Thanks, &c., on page 2.

ALLIANCE
Assurance Company, Ld.

HEAD OFFICE :
BARTHOLOMEW LANE, LONDON, E.C.

CHAIRMAN :
The Right Hon.
LORD ROTHSCHILD, G.C.V.O.

INVESTED FUNDS EXCEED £11,000,000.

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ROBERT LEWIS, *General Manager.*

Reports of Communal Meetings.

The "JEWISH CHRONICLE" is prepared to furnish in PAMPHLET FORM Full Reports of any COMMUNAL MEETING that may be ordered three days before such meeting takes place. The charge for reporting and printing is £2 per thousand (or part of a thousand) words for first thousand copies, and 2s. 6d. per thousand words for every additional thousand or part of a thousand copies.

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The "JEWISH CHRONICLE, 2, Finsbury Square, E.C.

MRS. L. L. FINE, Rhymney, with Mrs. H. FREEDMAN, Cardiff, return sincere THANKS for kind visits, letters and telegrams received during the time of mourning for their dearly beloved brother.

MRS. FRANK FLIGELSTONE returns sincere THANKS for kind visits, letters and telegrams received during the period of mourning for her dearly beloved husband.—Claremont, Rhymney, Mon.

MRS. M. L. FLIGELSTONE and SONS return their sincere THANKS for kind expressions of sympathy received on their bereavement.—"Erlesmere," Cathedral-road, Cardiff.

MESSRS. CHARLES and ISIDORE FLIGELSTONE return sincere THANKS for kind expressions of sympathy and condolence received during their week of mourning.—2, Boundary-road, Hampstead.

MRS. FORD, with Mrs. HARRIS, Salisbury, Rhodesia, return sincere THANKS for kind expressions of sympathy received during their time of mourning.—Boundary House, Boundary-road.

MRS. E. L. ISAACS, SON and adopted children, return grateful THANKS to relatives and friends for the kindness and sympathy received during the period of mourning—103, Graham-road, Dalston.

MRS. LEWIS ISAACS and JULIA ISAACS return grateful THANKS to relatives and friends for the kindness and sympathy received during the period of mourning.—39, Rectory-road, N.E.

MR. DAVID LANGER begs to THANK his numerous kind friends for the many letters, cards and visits received during his recent sad bereavement.—Rose Villa, 98, Saint Andrews-road, Southsea, Hants.

MRS. WILLIAM LEWIS with Messrs. EMANUEL, MORRIS, HARRY and JOHN VAN BEEVER, return their sincere THANKS for telegrams, letters and cards of sympathy during the week of mourning.—"Camberwell Arms," Kimpton-road, Camberwell, S.E.

MR. A. LYONS returns sincere THANKS for kind expressions of sympathy and condolence received during the week of mourning.—10, Clitheroe-road, Clapham-road, S.W.

MRS. MARGOLIES returns sincere THANKS for telegrams, letters and cards of sympathy received during the period of mourning for her beloved mother.—102, Sparkenhoe-street, Leicester.

MRS. NATHAN MOSS returns THANKS for visits, cards and letters of sympathy received during her week of mourning.—Holly Bank, Hargreaves-road, Liverpool.

MRS. J. SAMUELS, 541, Battersea Park-road, returns THANKS for the kind letters, cards and visits during her recent sad bereavement.

MR. and Mrs. I. STEVENS, of 97, Norfolk-road, Dalston, and FAMILY sincerely THANK all relatives and friends for kind expressions of sympathy and condolence during their recent bereavement for their dearest Piny. African papers please copy.

THE TOMBSTONE in loving memory of the late Mrs. Julia Coleman will be SET at Plashet Cemetery, at 3 o'clock, on SUNDAY, October 29th. Train from Aldgate East to East Ham 2.14 p.m. Relatives and friends please accept this, the only intimation.

THE TOMBSTONE in loving memory of the late Alfred Bessie, beloved son of Michael and Rachael Bessie, will be SET at Willesden Cemetery on SUNDAY next, 29th instant, at 12·30. Relatives and friends please accept this intimation.

THE TOMBSTONE in memory of the late David Henry Davis (formerly of Sydney, N.S.W., and De Vere-gardens, Kensington), will be SET on SUNDAY, October 29th, at Willesden, at 12 noon. Relatives and friends please accept this, the only intimation.

THE TOMBSTONE in loving memory of the late Eleazer Levy, of 167, Turners-road, Bow, E., will be SET at Plashet Cemetery on SUNDAY, October 29th, at 3·30 p.m. Relatives and friends please accept this intimation.

THE TOMBSTONE in loving memory of the late Elias Benatar (formerly of Gibraltar, and Kensington Mansions, South Kensington), will be SET on SUNDAY next, October 29th, at Golder's Green, at 12 noon.

THE TOMBSTONE in loving memory of Davis Cohen, late of 68, Grosvenor-road, N., will be SET at Plashet, on Sunday next, October 29th, at 3 o'clock. Friends please accept this intimation.

THE TOMBSTONE in loving memory of the late Hannah Minden, formerly of New Cross, will be SET on SUNDAY next, October 29th, at Plashet Cemetery, at 3 p.m.

THE TOMBSTONE in memory of Alfred Aaronson Harrison, of Calcutta, will be SET at the Plashet Cemetery on SUNDAY next, October 29th, at 3 o'clock. African papers please copy.—H. Katowski, 29, Newington-green, N.

חתני תורה ובראשית

MR. H. BARON, 43, Avenue Cogels, Antwerp (formerly of Finsbury Park, London), was חתן תורה at the Temple of Antwerp.

MR. and Mrs. FREEMAN will be pleased to see the officers and congregants of the Finsbury Park Synagogue, and all relatives and friends on Saturday next, 28th inst., from 3 o'clock, at their residence, 297, Green-lanes, N.

MR. and Mrs. SARNA, "At Home" on Saturday next, the 28th inst, from 3 to 7 on the occasion of Mr. Sarna being חתן בראשית, and will be pleased to see relatives, friends and members of the Stoke Newington Synagogue. — 200, Amhurst-road, N.E.

MR. and Mrs. I. SIMMONS will be pleased to see all their relatives, friends and congregants of the North-West London Synagogue. "At Home" from 3 to 6 on Saturday, October 28th.—York House, 288, Camden-road, N.

HOME AND HOSPITAL FOR JEWISH INCURABLES,

High Road, South Tottenham.

THE Treasurers ACKNOWLEDGE with sincere thanks the receipt of £40 16s 4d. from the Executors of the late Arthur Morris, Esq., of Liverpool.

L. J. SALOMONS,
Secretary.

קיים בנסת ישראל
UNITED SYNAGOGUE.

ST. JOHN'S WOOD SYNAGOGUE,

41, Abbey-road, N.W.

THE Very Rev. the CHIEF RABBI will deliver a SERMON in this Synagogue on SABBATH next, the 28th inst.

קיים בנסת ישראל
UNITED SYNAGOGUE.

ST. JOHN'S WOOD SYNAGOGUE.

41, Abbey-road, N.W.

THE HEBREW AND RELIGION CLASSES will RE-ASSEMBLE on SUNDAY, the 29th inst., at 10·30 a.m.

These Classes are open to all children, whether belonging to the Congregation or not.

ANGLO-JEWISH ASSOCIATION.

THE ANNUAL MEETING of the members will be held at the Wharncliffe Rooms, Hotel Great Central, Harewood-avenue, Marylebone-road, on SUNDAY, 29th October, for the purpose of receiving the Annual Report, for the election of Twenty-one members of the Council, and for such other business as may occur.

CLAUDE G. MONTEFIORE, Esq., President, will take the chair at 11 o'clock precisely.

M. DUPARC,
Secretary.
Blomfield House,
85, London-wall, E.C.

ANGLO-JEWISH ASSOCIATION.

THE CONFERENCE with Delegates from the Provincial Branches will be held at 2·30 p.m., on SUNDAY next, 29th October, at the Wharncliffe Rooms of the Hotel Great Central, Harewood-avenue, Marylebone-road, N.W., the President, Mr. Claude G. Montefiore in the Chair. The Conference will be preceded by a luncheon at 1 o'clock.

DELISSA JOSEPH,
Hon. Secretary of the
Special Finance Committee.

EXETER HEBREW CONGREGATION.

THE President, Mr. C. Samuels, ACKNOWLEDGES with grateful thanks the receipt of the following sums collected by Mr. Sidney Hoffnung-Goldsmid towards the maintenance of the Exeter Synagogue:

"Anonymous"	£25 0 0
Louisa Lady Goldsmid	10 10 0
Mrs. S. Hoffnung	5 5 0

Further contributions would be thankfully received, as the Exeter Synagogue having greatly diminished of recent years, the Committee are compelled to seek outside assistance to obtain the necessary funds for the maintenance of the Synagogue.

JEWISH CHILDREN'S PENNY DINNERS.

THE President and Committee beg to ACKNOWLEDGE with thanks the receipt of the following Donations and Subscriptions since March, 1905:—

Per Mrs. Adler, President.	
Proceeds of performance of "Old Heidelberg," per Walter G. Joseph, Esq.	£200 4 0
Pupils attending Hebrew School at Perth, Western Australia, per Mrs. Green, Head Mistress	10 0 0
A Thank-offering, from F. and E. C....	5 0
Sybil and Eileen	16 0
Per L. M. Higham, Esq.	
Messrs. Higham Bros.	3 3 0
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Miss Dorothy Moss	1 1 0
Arthur Morris, Esq.	1 1 0
Daniel Sternberg, Esq.	1 1 0
Harry Nathan, Esq.	1 1 0
J. Wagner, Esq.	1 1 0
L. M. Higham, Esq.	1 1 0
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S. Marcus, Esq.	1 1 0
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E. Koebner, Esq.	1 1 0
Julian Joseph, Esq.	1 1 0
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George Leon, Esq.	1 1 0
Sieg. Schnapper, Esq.	1 1 0
H. M. Beddington, Esq.	1 1 0
Anonymous	5 0
Per Howard J. Walford, Esq.	
Howard J. Walford, Esq. ...	£10 0 0
I. Gundelfinger, Esq.	1 1 0
Mrs. F. Samuel	1 1 0
Mrs. Alfred Moses	10 6
Per Mrs. Maurice Clifford.	
Mrs. S. Benjamin	£0 5 0
Per H. E. Salomons, Esq.	
Collected by Miss Koppenhagen	£1 17 0
Children attending Lower Chapman-street Hebrew Classes ...	1 0 0
Children attending Christian-street Hebrew Classes	11 0
Master Adrian Abrahams	5 0
Master Barnett Abrahams ...	5 0
Mrs. L. Salmon	6 0
Miss E. Gluckstein and Master B. Salmon	4 0
Miss Julia Abrahams	2 6
Won at cards	1 2
D. L.	1 0
Per Miss Liebet Jacob.	
Mrs. Marcus	£0 10 0
Per Miss Haas.	
Anon	£0 10 6
Per Miss Alberga.	
Collected by Miss Afriat	£2 2 6
Anon	10 0
Collected by the *Jewish Chronicle*	£8 4 0

Further donations and subscriptions will be gratefully received by—
Mrs. Adler, President, 6, Craven-hill, W.
Mrs. H. Myer, Treasurer, 29, Lindengardens, W.
Humphrey H. Myer, Esq., Hon. Sec., 64, Maida-vale, W.
Or by any member of the Committee.

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"ECLIPSE" BALL

The proceeds of which will be given to Home for Aged Jews (Building Fund),
WILL BE HELD AT

The Georgian Hall, New Gaiety Restaurant,
Strand, W.C.,
On THURSDAY, NOVEMBER 16th, 1905.

TICKETS: Single 12·6; Double (Lady and Gent.) £1 1s., including supper (hot) and light refreshments during the evening. Dancing 8·30 p.m. Carriages 3·30 a.m.
Tickets may be had of the undermentioned Committee:

A. Hart, Esq., Junr., 160, Victoria-st., S.W.
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C. Van Praagh, Esq., 38, Sutherland-av., W.
I. Bloomfield, Esq., 68, Grove-road, Bow, (Secretary to Home for Aged Jews).

Hon. Treasurer: N. Moss, Esq., 61, Gower-street, W.C.
Hon. Secretary: E. Abraham, Esq., 2, Akenside-road, N.W.

An early application for tickets is requested. Donations will be thankfully received and acknowledged by the Treasurer.

WEST LONDON SYNAGOGUE,

34, Upper Berkeley-st., Portman-sq., W.

THE HEBREW and RELIGION CLASSES at the above Synagogue will RE-ASSEMBLE on SUNDAY, the 29th October, at 11 a.m., under the personal supervision of the Rev. Morris Joseph.

These Classes are open to all Jewish children, whether belonging to the congregation or not.

BLACKPOOL HEBREW CONGREGATION.

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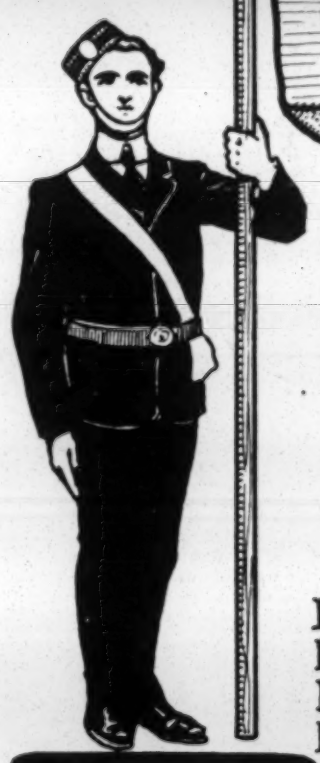

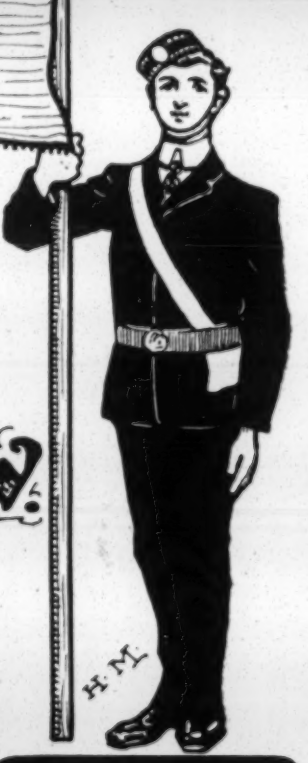

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CALENDAR FOR THE WEEK.

Day of Week.	Hebrew Date.	Civil Date.	Portion.	Haphtorah.
Fri.	Tishri 28	Oct. 27	בראשית	
Sat.	29	28	Gen. i. 1 to vi. 8.	I. Samuel xx. 18-42.
Sun.	30	29		
Mon.	Cheshvan 1 (30 Days)	30		
Tues.	2	31		
Wed.	3	Nov. 1		
Thurs.	4	2		

This day (Friday) Sabbath commence at 4.
Sabbath terminates to-morrow at 5·22.
Sunday and Monday next, October 29th and 30th, will be Rosh Chodesh Cheshvan.
Friday next, November 3rd, Sabbath will commence at 4.

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DIARY OF MEETINGS, &c.

SPECIAL SERMONS TO-MORROW.

St. John's Wood Synagogue: The Chief Rabbi.
Jewish Religious Union: Mr. Claude G. Montefiore.
Jewish Religious Union (East End Branch): Mr. Robert B. Pyke.

Saturday, October 28.

Young Zionists' League, Inaugural Meeting, Great Synagogue Chambers, 7.
Jewish Territorial Organisation, Ahm Israel Branch, Public Meeting, Christ Church Hall, Hanbury Street, 7·30.

Sunday, October 29.

Anglo-Jewish Association, Annual Meeting, Wharncliffe Rooms, Hotel Great Central, 11; Conference with the Branches, 2·30.
Jewish Lads' Brigade, Special Service, Great Synagogue, Duke Street, 2·30.
Conference of Juvenile Zionist Societies, Pillar Hall, 19, Leman Street, Aldgate, 3 and 7.
Ramsgate Jewish Literary Society, Lantern Lecture by Rev. H. Shandel, Montefiore College, 4·30.
South Essex Jewish Social and Literary Union, Lecture by Rev. D. Wasserzug, Public Hall, Forest Gate, 7.
Order of Ancient Maccabæans, Social and Literary Section, Lecture by Rev. A. A. Green, Great Synagogue Chambers, Aldgate, 7·30.
City Jewish Social and Literary Society, Inaugural Conversazione, Synagogue Chambers, Gt. St. Helen's, 7·30.
Jewish Working Men's Club, Great Alie Street, Inaugural Concert, 8.
Central Jewish Literary and Debating Society, Presidential Address, Board Room of the Central Synagogue, 8·30.

Monday, October 30.

Jewish Board of Guardians, Russo-Jewish Conjoint Committee (rota), 4; Fixed Allowance Committee (rota), 4; Industrial Committee (rota), 4·30.

Tuesday, October 31.

Jewish Board of Guardians, Relief Committee (rota), 4.
Tent of Righteousness Friendly Society, Quarterly Committee Meeting, Surrey Masonic Hall, Camberwell New Road, 8.
London Territorial League, Meeting, Café Continental, High Street, Aldgate, 8·30.

Wednesday, November 1.

Jewish Board of Guardians, Temporary Allowance Committee (rota), 4; Loan Committee (rota), 4; Industrial Committee (rota), 4·30; Emigration Committee (rota), 5.
Home for Aged Jews, House Committee, 37-39, Stepney Green, 6.

Thursday, November 2.

Jewish Board of Guardians, Repatriation Committee (rota), 4; Relief Committee (rota), 4.
Home for Aged Jews, General Committee, 60, Old Broad Street, 5.

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The JEWISH CHRONICLE
LONDON : FRIDAY, OCTOBER 27, 1905—5666.

NOTES OF THE WEEK.

Impenitent Roumania.

The annual report of the Anglo-Jewish Association, of which we publish a summary in another column, is principally interesting, on its political side, from its references to the Jewish situation in Roumania. We had been led to hope for a change for the better, owing to the resignation of the Stourdza Ministry and the accession to power of the more favourably disposed Conservative Party. But this hope seems to have been as ill-founded as that derived from the despatch of the Hay Note. The new Government has not fulfilled the promises made by its members when in opposition, and the State machinery of Jewish persecution labours remorselessly in the old ruts. If anything, says the authoritative report of the Anglo-Jewish Association, the position has been aggravated. The disabilities of the Jewish population have been emphasised during the past year. Jews have been driven from the villages where they had lived for many years. Their coreligionists in the towns are the victims of the officials who are acting with great brutality and blackmailing the frightened merchants. The monstrous practice of banishing Jews from the rural districts has been revived. And even the opéra-bouffe performances of the Chamber in the matter of naturalisation have gained a degree in absurdity, for Parliament has managed to reduce the number of Jews who were naturalised from twelve (in the preceding session) to eleven—and that, too, in spite of the bitter complaints spoken in the ears of the King by a Jewish deputation. The most serious aspect of this endless oppression is the aggravation of the bad economic lot of the Jews, for, as the Anglo-Jewish Association reminds us, the Jews are subjected to a State and municipal boycott of their labour. It is ludicrous to find that while the authorities are doing their utmost to throttle industry among the Jews, the Jewish population is expressly invited to participate in the forthcoming National Exhibition, a special section of which is to be devoted exclusively to Jewish work. What can be the object of exhibiting products the manufacture of which is deliberately discouraged? The Roumanian Government would do better to display at the entrance to the Jewish section a list of the anti-Jewish measures passed by Parliament and an estimate of the Jewish artisans whom its cruel mediævalism has helped to drive forth into strange lands. In the circumstances, we are glad that the Jewish Colonisation Association is continuing its work of emigration. The Roumanian authorities ought to be made to understand that a continuance of the present *régime* will end in there being little Jewish work to exhibit at future exhibitions. It may be, as we are told, that the present Government is not sufficiently assured of its position to attack the thorny Jewish question. But the pressure of economic facts, aided perhaps by a renewed effort on the part of the United States, might serve to put the anti-Jewish element, whom the Ministers fear, in a more amenable frame of mind. Jews, the world over, wish Roumania well. But the oppression of the Jews is as inconsistent with Roumanian prosperity as it is with justice and right.

The Difficulties of the Anglo-Jewish Association.

The Anglo-Jewish Association is to hold its annual meeting on Sunday next, and, as usual, a great deal will be heard of financial troubles. The Association is in debt to the extent of more than a thousand pounds, and its poverty has now become chronic. A dinner is to be held next January in aid of the funds, and, as will be remembered, a series of proposals for improving the finances of the Association are being carried out. One of these steps will be a systematic canvass of the community, and, in preparation for this, exhaustive preliminary work has been performed. Another consists in the cultivation of closer relations between London and the provincial branches, and in pursuance of this idea conferences are to be held. The first of the conferences is to take place next Sunday, after the annual meeting, and promises to be well attended by Provincial representatives. A number of proposals are to be brought forward for discussion. One suggests that the annual meeting of the Association should be migratory. An objection consists in the fact that it would involve a journey to the provinces on the part of metropolitan subscribers desiring to vote at the annual elections. But this could be got over either by allowing votes to be registered by proxy, or by holding a special short election meeting in London. Another proposal is that the country branches should be permitted to send a representative to the Executive Committee. But this Committee, which ought to be comparatively small, if its work is to be carried out efficiently and expeditiously, already numbers fifteen members. If the provincial branches, the number of which is expected to increase, are to elect members the Committee will become unwieldy. The scheme would become practicable if only a proportion of the branches availed themselves of the privilege of representation, but in that case the suggestion would be shorn of part of its value. We feel sure, however, that this proposal will, together with all the suggestions, receive the closest consideration. There has been some disposition to attack the Association on the ground of its lack of political activity. But the public does not always know, and cannot always be informed, of all that may be done politically. The reference in the report to the joint action with other Jewish bodies in the interests of the Russian Jews shows that the Association has not forgotten its duty in this respect. The ardent spirits of Manchester must realise that there are limits to the influence of a body of private English gentlemen in the internal affairs of a foreign State. In our opinion the work of the Association among the nine thousand Jewish children in the East is in itself an overwhelming justification for the support of the community. Nothing exhibits more strikingly that spirit of brotherhood and that desire of the happily-placed Jew to help the Jew still oppressed by the burden of mediævalism, upon which the whole existence and work of the Association rest. Nobody who retains his Jewish feeling can read the accounts of the Evelina de Rothschild School in Jerusalem, the Girls' School at Mogador, and the Bene Israel School at Bombay, without realising that Jewish solidarity, illustrated by the clasped hands on the front page of the Association's report, is finding one of its finest expressions in the Association's work.

The Soup Kitchen and its Critics.

In the interests of the community, a little more light should be thrown on the question raised at the last meeting of the Soup Kitchen. Mr. Charles S. Henry, the esteemed President of the Kitchen, alluding to an editorial Note which appeared in these columns last March, complained that the Kitchen had been "assailed in a somewhat unjustifiable manner." On referring to this article we find that it contains a statement to the effect that the Soup Kitchen refused the Board of Guardians' request that a weekly list of its cases should be sent to it, and it was added that "when the Board asked permission for a representative to be allowed regularly to inspect a list of the cases, a course which would have involved the Soup Kitchen in no trouble or expense, it was again refused." On turning to Mr. Henry's reply, given at last week's meeting, we find that there is no express denial of these assertions. He states that the Soup Kitchen "had always been, and would always be, ready to co-operate with other institutions, such as the Jewish Board of Guardians, and to afford them all the information they were able to obtain of various cases that came under their notice. It was not, however, their intention—and this matter had been thoroughly discussed by the Committee—to lay the records of the cases they investigated on the open table for anyone to come and inspect. . . . . If the Board of Guardians desired an

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information from the Soup Kitchen they could obtain it. At the end of each season all the cases which had been investigated by the Kitchen's officers were handed over to the Board." In reply to this defence, we must point out that this journal never dreamed of suggesting that the Kitchen should lay the record of its cases on the "open table" for anyone to inspect. It merely supported the proposal that a cognate charity—the Board of Guardians—should, in its official capacity, and in the interests of proper organisation, be allowed to take a note of the Kitchen's clients. This is the practice in the case of many important institutions, and we cannot see why what is useful for these bodies should be injurious for the Soup Kitchen.

A Matter of Administration.

Mr. Henry's suggestion that the Board should be satisfied with receiving, at the end of the season, a list of all the cases dealt with, is only likely to excite a feeling of impatience in practical men. It is a proposal for locking the door after the horse has gone, and is naturally condemned by our correspondent, "Tertium Quid," in the letter which he sends to our columns this week. We have not the least desire to prejudice the interests of the Soup Kitchen, an institution which has done good work, and in the foundation and conduct of which a former editor of this journal (Dr. Benisch) took a prominent part. But we are deeply concerned that the administration of our charities should be above reproach, and that in these days of heavy communal burdens and conflicting appeals the reluctant should not be provided by the charities themselves with a ready-made excuse for refusing subscriptions. Mr. Frederic Franklin's letter on this question is worthy of attention. It protests against the holding of annual meetings merely for the transaction of formal business and the passing of "innumerable votes of a mutually laudatory character, whilst excluding any notes of criticism which might ruffle the feelings or disturb the equanimity of a self-complacent general committee." We do not doubt the sincerity and good motives of the Soup Kitchen Committee. But as Mr. Henry had raised the question discussed by us in these columns last March we should have thought it only right that the donors, at their annual meeting, should be allowed to debate it. The surest way of killing interest in our charities is to relegate the full and free discussion of their affairs to a private committee, and we should be surprised if so capable an administrator and man of affairs as Mr. Henry would not be the first to acknowledge this. The Soup Kitchen and Board of Guardians have, to some extent, the same subscribers; and as the object of both bodies is to carry out their important functions efficiently we have no doubt that the gentlemen concerned could settle the little difficulty of co-operation wisely, with despatch, and with credit to both parties.

Mr. Stead's Disillusionment.

"The most contradictory assertions, the most inconsistent propositions are to be heard everywhere," says Mr. Stead in one of his latest articles on Russia. The charge is as applicable to Mr. Stead's own state of mind as to the general Russian situation. Mr. Stead's articles in the *Times* were a loud pæan of joy. His contributions to the *Daily News* this week are a dismal dirge of melancholy fear. His earlier pronouncements heralded a grand new time and a grand new Russia. "Too late" is the tragic inscription he now writes over the series of Imperial Ukases. The mental exaltation, which saw a Heaven on earth dawning from the White Sea to the Caspian, has now given way to a gloomy scepticism and disillusionment. The once admired Tsar is "well-meaning but irresolute, subject to alternate hot and cold fits of indignation and of sympathy, of dismay and of anger"—a ruler, if we may paraphrase the language of Mr. Stead, "der stets das Gute will, und stets das Böse schafft." Trepoff, the tyrant, is compared to Mr. Forster, the educational enthusiast; while Witte, popularly regarded as liberal-minded, has become a pushing intriguer and "the supreme type of the great immoral Russian." Everything in Russia, says Mr. Stead, seems topsy-turvy. Men hardly know whether they are standing on their heads or their heels. The truth is, Mr. Stead is discovering, what we think he ought to have recognised long ago, that you cannot dogmatise about an Empire in revolution—least of all about a conglomerate Empire like Russia. Nobody can say what will come out of the witch's cauldron of Russian chaos. There is no evidence of a clear plan or a well-defined course, because the Tsar, instead of leading, is dragged reluctant at the heels of great popular forces, and reforms are conceded "grudgingly, partially, and, above all, too late." Mr. Stead belauds the "marvellous" series of ukases which His Imperial Majesty has issued in the last ten months. He has established "religious liberty throughout Russia" we are told. Yet the Moscow Synagogue remains closed, and the Assistant Governor of the City refused the Jews permission to meet for prayers in a private room, declaring that the Ukase on Religious Tolerance did not apply to the Hebrew.

Jews and the Duma.

"Measures are being drafted," says Mr. Stead, "to secure liberty of public meeting, liberty of the Press, and liberty of association." But the measure to secure liberty of the Press is a farcical bill, which leaves the censor as powerful as ever where criticism of the Government and attacks on existing institutions are concerned. And while Mr. Stead talks of the liberty of public meeting and association, "administrative" measures are proceeding unchecked. Arbitrary arrests, imprisonments and deportations are the order of the day, and a local Ispravnik in the Government of Techeringov openly boasts that "Now is the time to catch all the 'undesirables' who have a chance of being elected to the Duma." When the Ispravnik has caught the suspects they are grimly described by a correspondent of the *Russian Correspondence* as having "terminated their activity." Some thirteen months ago, an Imperial Ukase promised liberty of residence throughout the Empire to Jewish soldiers who had served with distinction in the Far East. But only last week we chronicled the expulsion from Moscow of a Jewish Far East hero, on the ground that he had no right to reside in that city. In short, there is no settled purpose in the present order (or disorder) of things, for feeble hands are grasping the helm, and no-one knows whither the State may be driven. Never was the Napoleonic dictum more applicable to a country—"Ordre, Contre-ordre, Contre-Contre-ordre, Désordre." And the incipient anarchy is aggravated by strikes, by growing financial weakness which the bald assertions of the responsible Minister cannot explain away, by chronic disturbance, and by the deepening horrors of famine. It is, in a word, a country distraught. In this seething confusion there is one course which Russian Jews must pursue with unbending devotion. They must work in unity to secure the greatest possible representation in the Duma. That way, almost alone, lies the chance of political and economic salvation. To a great extent this policy, we are glad to say, is being pursued, though there is a section among the more advanced or impatient, which advocates the foolish plan of boycotting the Duma. Jewish public workers in many towns have formed special Committees with the object of uniting the Jewish forces, and it is reported that the representatives of all the Jewish electoral centres are to meet shortly in order to work out a general plan of campaign. According to one calculation six or seven of the thirty-six members returned from Poland are likely to be Jews, while the Jewish population of the Kingdom is working in harmony with the Polish Progressive Party. In the chaos of views and parties it is of the first importance that there should be a compact Jewish vote in the Duma acting in alliance with the Liberal forces, and directed to definite and unmistakable ends. In this way have the Jews the best chance of out-riding the storm.

Jews and the Co-operative Movement.

With great pleasure we notice that the Jewish Co-operative Movement, to which we have already referred in terms of approval, has entered upon its practical stage. Last Monday the first store was opened in Whitechapel, and we heartily wish it success. Its capital is not large, but the enthusiasms which have given birth to the movement, as well as the ability of the promoters, will, we are confident, soon change this aspect of the situation. Sacrifices have been made for the movement, which show that those who have its success at heart are throwing themselves ungrudgingly into the work; and we trust that the Jewish Co-operative and Industrial Alliance Society, with its high-minded reservation of profits for education (and even for Zionism), will be joined by many members of our people in East London, and that it will, as one of the speakers said at the opening ceremony, become "the basis of a wider co-operative movement" in the district. The Jews have been charged with being too individualist, though, on the other hand, they have also produced such great Socialists as Marx and Lassalle, Singer and Bernstein. The co-operative movement is a medial programme, which appeals both to the individualist and collectivist instinct. It makes a man a manufacturer or a distributor, but a manufacturer or a distributor in association with his fellows. There is no reason why such a principle should not attract the Jew and brighten his life, and it is a little difficult to understand why co-operation has never been attempted before by a Jewish body. As Mr. May and Miss Halford pointed out, there are special reasons why Jews should make a success of it. There is among them, said Mr. May, "a certain brotherhood, apart from business relations, a certain racial, or perhaps national, feeling, which combined them, and which would be valuable in uniting them in co-operative work." Moreover, Jews have what Miss Halford described as "the desire to obtain the best value for their money." In other words, they are good business men who will conduct a concern successfully if it has within it the possibility of success. We hope that the pioneers of the present venture are only the vanguard of a large army of Jewish co-operators.

Our Relations With Christian Ministers.

We cannot allow the retirement of Dr. John Watson from the pastorate of his Liverpool church to pass without a word of respectful recognition. Dr. Watson, the "Ian Maclaren" of the "Kailyard School," who has moved so many readers to laughter and tears, is a good friend of the Jewish people. We recall a sermon which he delivered at the opening of a new congregational church at Hampstead some ten years ago on the religion of patriotism, in which the brilliant preacher extolled the patriotism of the Jew, describing him as "the noblest type of patriot," and calling upon his congregation to "reverence him as a man," and "respect him as an example." There was no mistaking the friendship of a deliverance which rang honest and sincere. In his cordial relationship with our community, Ian Maclaren does not stand alone among Nonconformist ministers. Dr. Horton, who recently addressed a gathering at the Hampstead and St. John's Wood Jewish Literary Society, and Dr. Clifford, both entertain cordial feelings towards the Jewish people; and the same might have been said of the late Rev. C. H. Spurgeon as well as of

the Rev. Hugh Price Hughes, who, curiously enough, was partly of Jewish extraction. There is something natural in this sympathy, for during a long period the boundaries of liberty, both for the Jew and the Nonconformist, marched together; and we are exceedingly pleased to note that the cordiality of our Nonconformist friends is reciprocated by the Jewish community, several members of which (the Rev. A. A. and Mrs. Green and Mr. and Mrs. H. Davis) have this week been entertaining in their homes ministers attending the Free Church Convention at Hampstead. At the same time we gladly recognise the goodwill of Ministers in the Anglican Church—of men like the present Bishop of Ripon, and that fine character, the late Bishop Ellicott, to whose championship of down-trodden Jews we referred last week. Outside the Church of England, too, Jews will always recall with deep affection the name of Cardinal Manning. It is a pleasure to compare these cordial relations with those which only too frequently prevail between the Jewish people and certain Christian Orders and Ministers abroad. Only one thing disturbs this perfect harmony, and that is the unhappy conversionist propaganda among the Jews. We are not without hope that the day is coming when the denominations who set themselves this unfortunate task will recognise its mischievous futility, and thus remove the solitary cause of quarrel that has survived into the twentieth century.

OBITUARY.

Major JOSEPH PHILIP SALOMONS.

We regret to announce the death of Major Joseph Philip Salomons, which took place suddenly while on a visit to London last Friday. Major Salomons, who was in his sixty-eighth year, was the only son of the late Philip Joseph Salomons, whose widow subsequently married the late Sir David Salomons. Major Salomons was, in his younger days, a very ardent volunteer, and served for a long period as an officer in the Tower Hamlets Engineers, from which he retired with the rank of Major when he left London nearly twenty years ago to take up his residence in Edinburgh. He was a most loyal and observant Jew, and deeply interested in all communal affairs. He had been President of the Edinburgh Congregation and a member of its Board of Guardians, and closely connected with several other local Jewish charities. One of the last friends to see him before he left for London was the Rev. J. Fürst, Minister of the Edinburgh Synagogue. Major Salomons was a man of wide reading and highly cultivated tastes, and an artist of no mean ability. His kindly and genial society, his sound counsel and his fine example of suffering cheerfully and courageously borne, endeared him to all who had the privilege of his friendship. To his bereaved widow and family his loss will be irreparable.

The funeral took place on Monday last at Golder's Green Cemetery. The Rev. Morris Joseph officiated. Among those present or who sent flowers were Mr. Joseph L. Salomons (son), Mr. Jensen and Dr. Teacher (sons-in-law), Mrs. Lionel B. Cohen and Mme. de Saisset (sisters), Mr. Arthur de Vahl (brother-in-law), Messrs. Alfred, Philip, John and Alexander Waley (nephews), Lieut.-Colonel C. Q. Henriques, Mr. Oliver P. Behrens, Mr. Frank L. Cohen, Mr. Brynmor-Jones, K.C., M.P., Sir David L. Salomons, Baron Anthony de Worms, Mr. Cadell, Mr. Louis Davidson, Mr. Edgar L. de M. Mocatta, Mr. Gerald Q. Henriques, the servants at 2, South Lauder Road, Edinburgh, and representatives of the Tower Hamlets Engineers.

Although the deceased was not at any time himself very active in Metropolitan Jewish affairs, he belonged to families which rose early to distinction in England. Joseph Salomons, who lived in Prescott Street, brother to Levy Salomons, the underwriter (from whom the two baronets of the family derived descent), left his posthumous child, Philip Joseph Salomons, a large fortune, which caused the heir to be known as "the golden calf." The family moved to Upper Wimpole Street, and Mr. P. J. Salomons brought home to that house his bride, the daughter of Simon M. Samuel, a descendant of the celebrated Saul Wahl, of whom tradition relates that he was King of Poland for one day. Her mother was a daughter of Levi Barent Cohen, and sister, therefore, of Baroness N. M. de Rothschild and Judith Lady Montefiore. Mr. P. J. Salomons was a very accomplished gentleman, a familiar figure at Crockford's, and one of the best amateur performers of his day on the double bass. Guests at his house in Upper Wimpole Street saw sauces cooked on the table itself in silver saucepans over spirit-lamps. He attended St. Alban's Place Synagogue magnificently attired in a blue coat and gold buttons. One of his wife's sisters, aunt to the deceased, was Baroness Solomon de Worms, and another was successively Baroness de Samuel and Countess of Orkney. The family was extremely influential in the councils of the Western Synagogue. The three City synagogues at this time had a treaty not to take members from each other, but St. Alban's was out of the treaty, and when people were dissatisfied with their own synagogue they went to the Western Synagogue in St. Alban's Place. The deceased himself was a familiar figure at St. Alban's Place Synagogue for many years at the great festivals. His sisters married, respectively, Mr. Simon Waley, Mr. L. B. Cohen, Mr. Arthur de Vahl, and Baron de Saisset, of Paris. His mother, Mrs. P. J. Salomons, many years after her first husband's death, married, as stated above, the first Sir David Salomons, who left her a second time a widow. Through this lady the deceased was descended from Moses Samuel, commonly called Moshè Ligurik, the father of S. M. Samuel. Moses Samuel was a very polished and genial man, very highly esteemed, who lived at Sparrow Corner, and afterwards at Hammet Street, Minories, and then migrated to Bath, where he resided for many years till his wife died. Then he returned to London, and dwelt with his eldest daughter, Mrs. Solomon Cohen, in a large house with a beautiful garden through which the New River ran, at Canonbury. It is now the site of Alwyne Square. A veteran of the community had the following quaint recollections of this ancestor of the deceased and his family:—"I remember going with my father and mother as a child to see them at Canonbury and the old gentleman sitting in the corner with a wig. I remember his coming at the age of 98 to see my mother in the city, and he was very indignant when my mother wished to have him seen to the corner. He said: 'No, madam, I can find my way very well.' After he had entered his 99th year he asked one day for a cup of coffee, and before it was brought to him he had expired. The daughter, Mrs. Solomon Cohen, had married a son of Levi Barent Cohen, and was the mother of the first Lady Salomons, as well as of the late Mrs. John Wagg and the late Mrs. Benjamin Merton. She had one son, who died an old bachelor, Mr. Abraham Cohen. He kept up the house in Canonbury till his death. Mr. Abraham Cohen was a member of the Stock Exchange. He used to sit on a bench in that establishment with his cousin, Mr. Louis Cohen, and go to sleep."

In 1899, when the Western Synagogue raised a fund to put and keep the old cemetery at Brompton in order, Major Salomons willingly contributed, and in his own name, and on behalf of his sisters, he made his payment annual. For many years he made it a practice to attend the Sabbath afternoon service at the Western Synagogue, and would always take *Hagbah* after the reading of the Law.

Mr. CHARLES ANSELL.

Mr. Charles Ansell, head of the well-known Stock Exchange firm of Ansell, Mankiewicz and Tallerman, died last week at his residence, 65, Sloane Street. Mr. Ansell, who had for many years withdrawn from the Jewish community, was the son of Mr. Abraham Anshell, a gentleman of German birth who had in his early years been connected with the development of Australia. Mr. Anshell, on leaving Germany, settled in England for a time, and during this period the subject of this memoir was born at Manchester forty-six years ago. The family subsequently removed to South Africa. Mr. Charles Ansell settled in Kimberley about thirty years ago, and in the course of business made the acquaintance of Mr. Thomas Shiels. The acquaintance ripened into a friendship which proved lifelong, and on the death of Mr. Shiels in February last year, it was found that Mr. Ansell, who had been appointed one of his executors, was a legatee of a share of the residue estimated to have amounted to about £250,000. Mr. Ansell left South Africa in 1888, and settled in London, where he entered the Stock Exchange. The popularity that he won in South Africa followed him to London, where he was universally liked, and no member of the "House" was more respected by his fellow-members. Mr. Ansell was married in 1895 to Gracie, daughter of Mr. Samuel De Lissa, of Down Street and Maidenhead. He had been in ill health for some time, and in consequence had had to retire from business. Although Mr. Ansell had taken no part in communal matters nor connected himself with the community in any way except in the support of communal charities, his last request was to be buried as a Jew. The funeral took place at Willesden on Friday, and was conducted by the Rev. S. Singer. A very numerous gathering, including the heads of all the prominent South African houses in London, Jewish and non-Jewish, attended at the house, and many of those present followed the remains to the cemetery. Mr. Ansell's eldest brother is married to Frances, youngest daughter of the late Lion Lion and a sister of Mrs. Herman Tuck. His eldest sister, who died ten years ago, was the mother of Mr. Albert M. Hyamson.

Dr. OSER KOKESCH, Vienna.

Zionists everywhere will deeply regret to learn of the death, at the early age of forty-four, of Dr. Oser Kokesch, who for many years was a member of the Chief Executive Committee of the movement, acting practically as its Treasurer. Dr. Kokesch's health gave way about the time of Dr. Herzl's death, but it was thought that rest had restored it. A relapse, however, revealed the existence of cancer, and he succumbed to the effects of an operation on Saturday last. Few men in the Zionist movement have done more strenuous work than the late Dr. Kokesch; few men knew more intimately, in all its ramifications, the movement itself; none held more tenaciously and earnestly the views upon which the movement was founded.

The late Colonel Goldsmid.

As already announced, a special service will be held next Sunday afternoon at the Great Synagogue, for the purpose of unveiling the memorial erected by the Non-Commissioned Officers and Lads of the Brigade to the memory of the late Colonel Goldsmid. General Turner is to perform the ceremony of unveiling. A sermon will be preached by the Rev. M. Adler. The tablet is of brass with raised lettering on a mulled ground, surrounded by an oak-leaf bordering. It bears the following inscription:—

They go from Strength to Strength.

In affectionate and respectful memory of Colonel A. E. W. Goldsmid, M.V.O., Founder and First Commandant of the Jewish Lads' Brigade, who died on April 16th, 1904. This Tablet was placed here by past and present Non-Commissioned Officers and Lads of the Brigade to perpetuate his memory.—October, 1905.

The tablet is placed in the covered entrance of the synagogue.

Chanucah Military Service.

The arrangements for this service, which will be held on Chanucah Sunday, December 24th, probably at the Great Synagogue, are in the hands of the Rev. Michael Adler, B.A., to whom all letters upon the subject should be addressed at 38, Hallam Street, Portland Place, W.

Mr. Arthur Davis, one of the editors of the new Machzor, underwent a serious operation recently and is still confined to his bed. His doctors, however, consider that the result of the operation was quite successful, and the belief is entertained that the period of convalescence is happily approaching.

Oxford University.—At a Congregation held on Saturday the degree of Bachelor of Arts was conferred on Barthold S. Kisch, Exeter.

The General Election.—Mr. A. M. L. Langdon, K.C., will contest East Marylebone in the Liberal interest at the General Election, against the present Conservative member, Mr. Boulnois.—Mr. Albert H. Jessel, the adopted Unionist candidate for the borough of Derby, has withdrawn from the position owing to differences in the party.

Jewish Religious Union.—At the opening service at the fourth session to-morrow (28th October), the prayers will be read by Mr. P. J. Hartog, and Mr. Claude G. Montefiore will deliver the address. The short paper to be read by Mr. N. S. Joseph at the general meeting on the 6th November is entitled "The Jewish Religious Union: Suggestions for an Extension of its Programme."

Jewish and Christian Amenities.—During the week a Convention has been held, in Hampstead, of some 700 ministers from various parts of the Kingdom, in connection with the work of the Free Church Councils. Some difficulty having been experienced in arranging private hospitality for this large number of visitors, the Rev. A. A. and Mrs. Green and Mr. and Mrs. Henry Davis offered their homes to Dr. Horton for the reception of some of his guests. The offer was accepted. At the reception given by the Mayor of Hampstead on Monday evening, Dr. Horton referred to this graceful act in terms of much gratitude and appreciation.

ANNUAL REPORT OF THE ANGLO-JEWISH ASSOCIATION.

The Thirty-Fourth Annual Report of the Anglo-Jewish Association has this week been issued to the subscribers in anticipation of the general meeting on Sunday next. With the exception of the political retrospect, a review of the situation of the Jews in Roumania, and special reports on certain schools in which the Association is particularly interested, there is little in the Annual Report that is not already known to our readers through our reports of the meetings of the Council.

The political retrospect with which the Report opens is as follows:—

As usual, Russia continues to be the field of most momentous interest to the Jewish community. As this unhappy country has till recently been engaged in a colossal and disastrous war, and been also harassed by popular uprisings due to general disaffection, it is hardly matter for surprise that the Jewish question should have remained in abeyance. But the mournful fact must be recorded that in the Tsar's rescript of December last, purporting to grant greatly extended rights to persons of various religious denominations, there was no mention of the Jews. Moreover, local officials, with the connivance, as there is reason to believe, of those more highly placed, again stirred up pogroms against the Jews, and in the case of Zhitomir, in April last, with such success that the slaughter would have been greater even than at Kishineff in 1903, had it not been that the Jews were well armed and stoutly defended themselves. Other pogroms failed only owing to armed resistance offered by the Jews. The Association will, of course, watch with intense interest the reforms and other movements that may follow on the recent close of the war, and may be relied upon to let slip no opportunity of furthering the cause of their unfortunate brethren. Already some minor injustices have been alleviated, and there are various hopeful indications that better times may be in store for Jews, as for other oppressed communities in the Empire. In Roumania, as will be seen from the chapter specially devoted to that country, the prospects of the Jews have, unhappily, somewhat darkened. The situation in other countries which come within the sphere of the Association's work has not called for the attention of the Council during the year.

Russia and Roumania are separately dealt with in chapters headed "Situation of the Jews in Foreign Countries." The Russian chapter mentions only, and that briefly, the more important events affecting the Jews in that Empire during the period under review. The concluding paragraphs state that

In conjunction with the Board of Deputies, the Anglo-Jewish Association has on several occasions discussed the situation in Russia, especially with a view of considering whether any action could be taken by Jewish bodies in Western Europe and the United States for the benefit of their Russian coreligionists, and frequent communications have passed between the Conjoint Committee of the Association and the Board of Deputies and foreign bodies, the nature of which cannot, however, be divulged. The Conjoint Committee has voted from the balance of the Kishineff Relief Fund substantial sums for the relief of widows and orphans of Jewish soldiers who fell in the Russo-Japanese War, and for the sufferers by the riots at Zhitomir.

The Council take this opportunity of putting on record their high appreciation of the action of Messrs. Adolph Krauss, Adolph Lewisohn, Jacob H. Schiff, Isaac N. Seligman, and the Hon. Oscar Straus, in placing before M. Witte during the peace negotiations at Portsmouth (New Hampshire), and later in New York, statements on the situation of the Jews in Russia, in the hope of enlisting his sympathy. The Council trust that this action will have a beneficial result in improving the situation.

The chapter on Roumania, it may be anticipated, will not meet with the same objection which some Roumanian Jews raised to a similar chapter in last year's Report, namely, that it took too favourable a view of the situation and prospects of the Jews in the country ruled by King Carol. Only the last paragraph, in accordance with Jewish custom that narratives of a painful character should have a pleasant ending, relieves the gloom of the entire article, which gives so thorough an insight into the situation as to merit reproduction in full:—

The position of the Jews in Roumania has, unfortunately, not improved during the past year. The slight change for the better which marked the activity of the last Government in 1903-4 has not been maintained. The expectations with which the advent of the new Government had been viewed by those who remembered the definite promises made by prominent members of that Government, whilst they were in opposition, have thus far not been fulfilled. It was almost taken for granted that one of the first laws to be repealed would be the law imposing taxation on, and limiting the number of, Jewish children who frequent public schools; for the present Minister of Finance, who had been Minister of Public Instruction when that law was passed by the Chambers, declared his intention, three years ago, to repeal it as soon as his party came to power. But nothing has been done either in that or in any other direction to mitigate the great hardships under which the Jews in Roumania are still labouring. If anything, the position has since been aggravated. Whilst it is true that no new hostile legislation has been introduced or promoted, the Government seem afraid of raising the Jewish question in any shape or form, especially as they have proved weaker than had been generally anticipated. Thus the position retains all the anomalies of years gone by, and all the previous legal, as well as administrative, disabilities are still not only in force, but in some instances are again being applied with unexpected severity, notably in respect to expulsions from the villages.

The Chambers, during the last session, passed a greater number of applicants for naturalisation than in former years, but the number thus passed is also not greater than during the preceding session. In fact, only 11 have been naturalised, as against 12 in the session 1903-4. The Government have intimated that they would endeavour to introduce a new method of voting so as to enable a larger number to be dealt with at each sitting of the Chambers, and they have promised to redress some of the crying injustices in the selection made by members of the Committee on petitions for naturalisation. Protests against their unfair action have been raised in the Press, and never more so than now. It is, therefore, not impossible that the Jews may also benefit to some extent by this new method. The change of Government has dislocated the administrative machinery. This, together with the desire not to jeopardise their position with the electors by being charged by the Opposition with friendliness to the Jews, has produced many an act of petty chicanery which, if continued unchecked, may cause great misery, such as the driving of people from the villages in the north of Moldavia, where they had resided for many years; the demand for new certificates over and above those which the inhabitants of villages had obtained from former Mayors and Prefects, and which are now declared invalid; and at the same time the refusal of the authorities to deliver new certificates of good behaviour and of fulfilment of all the conditions required for unrestricted residence in those localities. News is to hand of such persecutions, especially in the province of Dorohoiu. In the towns the officials are acting with great brutality, extorting money from the frightened merchants. Anti-Semitic agitators are again allowed free scope, and they pass from village to village unmolested, propagating excesses against the Jews.

One or two cases of banishment from Roumania, which had ceased during the last two years, have unfortunately also to be registered, as well as a shocking miscarriage of justice, in which a priest was implicated, for, although the authors of the crime confessed, they were acquitted by a local jury. The situation of the present Government in Roumania is so precarious that it is not surprising if they do not touch the Jewish question, but the hope need not be abandoned that if they become firmly established, and if the harvest prove abundant, better times may be in store for the Jews also. According to the latest information the maize crop, which is the staple food of the country, is a failure.

For the time being, it must be stated with regret, the outlook remains dark, and the economic pressure grows from day to day, and with it the misery of the Jews. With this situation goes hand in hand a steady stream of emigration, notably among the artisans, who have suffered severely through the lack of employment in consequence of the bad times of the past few years. These men are now often systematically excluded from competition with native contractors and from any work given by the State or the municipalities, for the contractor is bound to reduce, if not entirely to eliminate, the foreign contingent among his employés. The "foreign" in this case are mostly Jews.

Jews have expressly been invited to participate in the forthcoming National Exhibition, which is to take place in Bucharest in 1906. It is understood that there will also be a special section devoted exclusively to Jewish work in all its ramifications in Roumania, thus showing in a practical manner the part which the Jews have taken during the last fifty years in the economic, scientific, and literary development of the country.

The Council subsidised 29 schools in Greece, Roumania, Bulgaria, Turkey in Europe, and Asia (including Palestine), Morocco, Egypt, and India, with a muster-roll of 9,170 pupils (4,983 boys, 3,520 girls, and 667 infants) at a cost exceeding £3,300. This amount includes the annual contribution of £900 from Messrs. N. M. Rothschild and Sons towards the maintenance of the Evelina de Rothschild Girls' School in Jerusalem. The report of Miss Annie E. Landau, the energetic and enthusiastic headmistress of this school, makes, on the whole, very bright reading. We reprint the most interesting passages:—

Six hundred and forty-one children now attend the School. On Admission Day after Passover the pitiful scenes of the past few years were repeated, it seemed to us with more intensity, on our unavoidable refusal to accept the hundreds of children who sought admission. Miss A. Goodrich Freer, in her "Inner Jerusalem," has made special mention of such an "Admission Day," and of the throngs of parents and children waiting at our gates from morning till night. Is this eagerness to come to us to be wondered at? The School, the only Jewish Girls' School in Jerusalem, with its cleanliness, its discipline and order and loving-kindness, its work and play, its upbuilding of faith and character, is, indeed, a haven of refuge, and, let us hope, a beginning of better things for the poor demoralised waifs and strays of humanity tossed hither from Russia, Roumania, and Galicia. It is a veritable Garden of Eden to the native Jerusalem child, to the little Yemenites, Moroccans, and Persians who fill our rooms, to the little Georgian "savage" from the Caucasus, who, in common with her fellow pupil, our one little Jewish negress (an infant of five), does not see why she should sit at a desk, and is, therefore, giving us terrible trouble until she is transformed into an "Evelina School" girl. Very gratifying have been the praise and kindly expressed appreciation of our work by the many visitors to Jerusalem during this year. The Earl of Kilmorey, Professor Richard Gottheil (New York), Dr. Philippson (Berlin), Cantor and Mrs. Simon (Copenhagen), Mr. and Mrs. M. Stern, and Mrs. F. Schwarzschild (Frankfort), and Mr. Hermann Landau (London), are amongst those who passed from class to class listening, and also examining and speaking to the children. By request the children gave a Purim Entertainment in Hebrew and English, which had been arranged, at twenty-four hours' notice, in honour of the passengers of the Jewish tourist steamer, Thalia. No words of mine can adequately describe the enthusiasm of the visitors. When I mentioned that we needed money towards giving our orphans a daily meal, a sum of 460 francs was immediately collected and handed to me. A further 5 per cent. of a sum of money collected amongst the passengers for charitable institutions in Jerusalem was voted to us, and promises to interest friends at home in our cause were made. The visit to Jerusalem of Mr. Hermann Landau was a source of great pleasure to us, it being the first visit paid to our school by a member of the Council for some time. Mr. Landau gladdened the hearts of the poor children by promising us 200 pairs of boots for the winter. The regular attendance at the school since last autumn of Dr. Michaelovitch, the head physician of the Rothschild Hospital, is an inexpressible boon to the school, and there can be no doubt that the general health of the children has benefited very much by the care and attention bestowed upon them. During the epidemic the mortality amongst the child population of Jerusalem was very great. Four of our pupils succumbed to the disease. Many of our children suffering from scarlatina were tenderly cared for at the Schaaré Zedek Hospital, the only one in Jerusalem which can admit cases of infectious disease. Miss Ella Schwarzstein, one of our teachers, entered the hospital as voluntary nurse during the month in which the school was closed. I have been asked so often lately as to the future prospects of our girls when they leave school, that perhaps a few words on this subject may be useful. We try by every means in our power to fit the girls for useful and strong lives. A fifteen-year-old girl leaving our school is well versed in the three R's, can read, write and converse in at least two languages (as Hebrew is taught as a living language); she can cut out and make her own underclothing and a simple blouse and skirt, as well as make the beautiful needle lace for which our school is noted. She can mend and cook well, understands a little gardening, and has been through a course of hygiene and first aid. But there is no opportunity for work here at present. Domestic service under comfortable conditions is only possible in the few Jewish European families, and even we at the school have to contend against the prejudices of the parents of our girls as regards that branch of our work, for they think all menial work for another is a disgrace. There is opportunity for a few to be trained as nurses, but nursing is not regarded with favour. The town in general is too poor to afford much scope for dressmaking as a means of earning a living—for more than a few. We employ 12 to 18 working girls who have finished the school course, and who do all the domestic and laundry work and cookery, as well as lace and needlework. We pay these girls from 5 to 20 francs per month and give them a free mid-day meal. Many of these girls are orphans. It is not good pay that we give; but in our bad financial position we can do no better, and the girls are always glad to be with us, as they receive lessons in various subjects. Our millinery workroom continues to be a great success, the spring sales bringing us in over 700 francs. We were gratified at receiving orders from a shopkeeper at Jaffa, leaving choice of materials and style to us. The annual underclothing sale could not take place this year, as owing to the closing of the school for a month through scarlatina, and the irregular attendance since then, for the same reason, the garments could not be got ready in time for the spring season, when the whole community, Jewish, Christian and Mohammedan, have great festivals, and are, therefore, buyers. During the year 25,417 free meals were given to 225 orphans and children of deserted wives. Last spring we took 100 of our most regular pupils for an excursion by rail to the olive groves of Biter, a few miles from Jerusalem. It was the first time that the majority of the children had been in a train, and their excitement and awed expressions when the train began to move were almost pathetic to witness; many clung to their teachers and needed reassuring before venturing to sit down.

Another of its own schools with which the Association has every reason to be satisfied is the Girls' School at Mogador under the able direction of Mrs. Moses Corcos, who, like Miss Landau, has many friends in London. Mr. S. Weinstein, Headmaster of the English Boys' School at Mogador (which is subventioned by the Board of Deputies and the Anglo-Jewish Association) in a report on his examination of the Girls' School says:—

It was very pleasing to see so many bright and happy faces, and though the majority of the children are very poor, they look very neat and tidy. I had the pleasure of listening to a few pupils who were receiving lessons in music, and their performance was highly creditable. Considering that music is a neglected art in Morocco, it is surprising to find so many ladies among the various families of Mogador with a knowledge of the pianoforte. This feature owes its origin to the English Girls' School. The school has shown, and is still showing to the inhabitants of Morocco the utility of education for girls. On all sides one hears of the marvellous changes that have taken place in Mogador during the last decade. It is the Girls' School that is the training ground for the future women of Mogador, and it is to Mrs. Corcos and the staff that thanks are due for the general good work done in the school.

The one other school directly controlled by the Council, namely, the Bene Israel School at Bombay, has again been commended by the Deputy Educational Inspector. The Headmaster, who is not a Jew, says in his half-yearly report:—

If a student of average intelligence be taken from among the higher Hindu classes and examined side by side with the Bene-Israel student, I think the latter will shine equally with him.

Mr. Haeem Samuel Kehimkar, the veteran President of the Bombay School, thus concludes his annual report:—

The twenty-fourth year from the establishment of the school is over, and with it, too, the narrow and limited circle of persons who actually derived benefit therefrom is fast giving way to a wider one. Many young hearts of the rising generation who would have been deeply rolling in the miseries of life, but for the existence of the school, which was primarily the cause of all their social advancement and hap-

Supplement

— TO THE —

JEWISH CHRONICLE.

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JEWS' DEAF AND DUMB HOME.

Opening of New Wing by Princess Christian.

[Photograph by Langfier, Ltd., 22a, Old Bond St., W.]

H.R.H. PRINCESS CHRISTIAN.

Yesterday (Thursday) afternoon Her Royal Highness Princess Christian opened the new wing at the Jews' Deaf and Dumb Home, "The Grange," Nightingale Lane, Wandsworth Common. The proceedings took place in the dining-room and gymnasium (thrown into one) of the old building.

There were present:—

Sir Edward and Lady Stern, Lady Samuel, Sir Israel and Lady Hart, Sir George and Lady Faudel-Phillips, and Mr. B. S. Faudel-Phillips, the Chief Rabbi and Mrs. Adler, the Rev. R. and Mrs. Harris, the Rev. I. and Mrs. Harris, the Rev. M. Adler, the Rev. I. Samuel, Mrs. G. Bendon, Mrs. Henry Cohen, Miss Emanuel, Mrs. Eichholz, Mrs. Edward Halford, Mrs. L. Montagu and Miss Montagu, Mr. and Mrs. S. Rosenfeld and Miss Rosenfeld, Mrs. H. Woolf, Mr. and Mrs. G. Tuck, and the Misses Tuck, Mr. and Mrs. P. Barnett, Mr. and Mrs. S. L. Lazarus, Mr. and Mrs. Sam Lazarus, Mr. and Mrs. I. Goldstein, Mr. and Mrs. B. Koppel, Messrs. M. N. Adler, B. Birnbaum, S.

'alk, J. Hart, D. Isaacs, B. Kisch, S. S. Oppenheim, E. Sternheim, I. Seligman, W. Van Praagh. Mrs. Isaac Samuel was absent through illness.

A bouquet was presented by Lady Stern to the Princess, who was eceived by the Chief Rabbi, Sir Edward D. Stern (President), the Rev. I. Samuel (Hon. Secretary), and members of the Committee. The pupils ined the corridor, and the boys saluted as the Princess entered. The Chief Rabbi and the Rev. I. Samuel were in their robes.

Psalm cxxvii. was sung by the choir of the Bayswater Synagogue, to usic specially composed for the occasion by Mr. Arthur Friedlander. Before ie ceremony commenced Mr. Friedlander played a voluntary on the organ.

The Rev. I. Samuel recited the following scriptural verses:—

And the Lord said unto him, who hath made man's mouth? or who maketh the umb, or deaf, or the seeing, or the blind? Have not I the Lord?

Open thy mouth for the dumb in the cause of all such as are appointed to lestruction. Open thy mouth, judge righteously, and plead the cause of the poor nd needy.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase heir joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

O Lord, open thou my lips, and my mouth shall shew forth thy praise.

The Chief Rabbi then offered the following

Prayer.

O Lord, our Heavenly Father! Thou art merciful and gracious, the comfort f the sad, the strength of all who suffer. Thou sustainest the afflicted with Thy night. Thou cherishest them with Thy tenderness. We yield Thee our grateful anks, that Thou hast prospered the work of the founders of this Home, and put in their hearts to enlarge the tent of this habitation. In Thy name we consecrate is new wing to its sacred purpose, to shelter and to train the deaf and dumb ildren of our faith, who need our help. Shield this abode, that no evil befal it. id the teachers in their holy task to unseal the lips of the mute, so as to enable em to take their part in the world of life and action around them. Pour Thy essing upon the pupils, that they may prove themselves worthy of all the loving licitude lavished upon them. Open Thou their lips that their mouth may declare Thy praise. May they go forth from this house, honest and pure, worthy Jews and Jewesses, worthy citizens of this land.

This is the day that we hoped for; we have found it, we have seen , the day on which an illustrious member of our Royal House has ome forth to brighten this dwelling with her benign presence, and to shed upon it the radiance of her sympathy. Vouchsafe unto the gracious Princess the support of Thy Divine strength in her manifold works of mercy and in all her labours for the sorrowing and afflicted. Recompense with Thy blessing those who have established this Home and who maintain this work of wisdom, mercy and compassion. Speed the coming of the time announced by Thy holy prophet, "And in that day shall the deaf hear the words of the Book and the eyes of the blind shall see out of obscurity and out of darkness," when full spiritual hearing and insight will be granted to all Thy children, when they shall understand Thy holy word and walk in Thy ways with unswerving fidelity and heart-whole loyalty. Amen.

Princess Christian then said: I have great pleasure in declaring the new Wing open. (Loud cheers.)

Sir Edward D. Stern said:—Your Royal Highness, Ladies and Gentlemen, I can hardly find words to thank Your Royal Highness sufficiently for your very great kindness in coming here to-day; you can have no idea of the great pleasure and satisfaction your visit has afforded to all of us. I know perfectly well that there is nothing extraordinary in your kindly presence on such occasions as this, for you seem to spend nearly the whole of your time for the happiness and welfare of others. It may interest Your Royal Highness to know that this Home was founded forty-two years ago, and its first abode was in Whitechapel; thence it was removed to Burton Crescent, and later to Notting Hill. There, under the able presidency of the late Sir Barrow Ellis, who was succeeded by Sir Philip Magnus, the Home attained a great state of efficiency, and when, in 1893, a law was passed for the better instruction of the deaf and dumb, this Home came under Government inspection, and children were sent from the School Boards all over the country. A larger building was found to be necessary, and in 1897, the Diamond Jubilee year of our beloved Queen Victoria, this property was acquired, and the building duly opened two years later. Unfortunately, the number of applications for admittance has grown so rapidly that the Education Department insisted on an enlargement, and this wing has been built, which Your Royal Highness has so graciously consented to open to-day, and I only hope and trust that when you inspect it you will be pleased and satisfied with all you see. I may tell you that this was the first school in England where the oral instruction of the deaf and dumb was taught, and thus these poor children are enabled not only to understand others, but also to make themselves understood, and so are put in the way of gaining their own living instead of becoming a burden on their fellow-creatures. With the permission of Your Royal Highness, the Headmaster will, in a few moments, show you the way in which the children are taught. It requires, as you may well imagine, great patience both on the part of the teacher and of the pupil. Ladies and Gentlemen, I will not detain you any longer, but will ask you to pass a vote of thanks to Her Royal Highness for her great kindness in coming here to-day. (Loud applause.)

The Rev. Isaac Samuel (Hon. Secretary), in seconding the vote, said:—Your Royal Highness, Ladies and Gentlemen, I ask your kind indulgence while in a very few but earnest words I second the vote of thanks just proposed in such appropriate terms by our President, Sir Edward Stern. Closely connected, as I have been, with the Institution since its foundation some 42 years ago, I have had the good fortune to take an active part in its administration and management during that period, from its small and modest beginning in 1863 until now, when it has attained the splendid and commodious proportions of its present building, pronounced to be a model building of its kind by H.M. Inspector of Schools. As a veteran in its service, I crave the privilege of seconding this vote, and, at the same time, of giving expression to my profound gratitude to Her Royal Highness for so graciously lending the dignity of her presence to the interesting ceremony which has brought us here to-day, thereby setting, as it were, an illustrious seal on a work the promotion and development of which have been the central aim and purpose of my life. It is scarcely necessary for me to speak of the readiness and wholeheartedness with which the members of our beloved Royal House give their sympathy and encouragement to all charitable and educational movements; the beneficent influence of that sympathy and encouragement in such movements is well-known and universally acknowledged. I will add, in conclusion, that the Jewish community, than whom His Majesty King Edward has no more loyal, devoted and patriotic subjects, will ever be grateful to Her Royal Highness for the very gracious act she has performed this day, and evince that gratitude by rallying round and giving their generous support to this Institution, which has been so fortunate as to be the recipient of the great and distinguished honour conferred upon it by Her Royal Highness. I beg to second most cordially the vote of thanks to Her Royal Highness Princess Christian of Schleswig-Holstein, a vote which I know will be received with acclamation. (Loud cheers.)

Purses were then presented to the Princess by the following children:

The Misses Barnett, Behr, S. Bendit, H. Bendon, A. Burman, R. Dreyfus, V. Green, V. Henry, A. Jacobs, N. Joseph, D. Kutner, R. Lazarus, A. Lazarus, E. Lazarus, E. Löwy, Nathan, Raphael, I. Samuel, A. Reubens, V. Simon, Master L. Weisberg (the last three are deaf and dumb children), and Master Eichholz.

The total amount contained in the purses was £286 12s.

Mr. Kutner, the Headmaster, gave a brief display of the method of oral instruction. The display was given in three sections. The first was the method of instruction to very young children, who recognised elementary sounds, vocal and non-vocal, from Mr. Kutner's lips, and read them from a printed chart. The next section was of children able to form these sounds into words and to describe simple objects. The third section was of advanced pupils who repeated and wrote from dictation complete sentences. The children wrote the following on the board: "The visit of H.R.H. Princess Christian is a great honour to the Home. The Princess is a member of the Royal Family. Queen Victoria used to take a great interest in the education of the deaf and dumb."

The National Anthem having been sung, the Princess proceeded to inspect the new building, in the hall of which there was an exhibition of needlework, carpentry, etc. The children were present, and the Princess asked several questions as to the method of teaching. Her Royal Highness partook of tea in a private room with Sir Edward and Lady Stern, the Chief Rabbi and Mrs. Adler, Lady Samuel and Miss Samuel, Sir George and Lady Faudel-Phillips, and Mrs. H. Woolf.

A copy of the programme, specially bound in purple Morocco leather, embossed with a gold crown, and lined with silk-watered end paper, was presented to the Princess.

In attendance on the Princess were Colonel Ray, her equerry, and Miss Loch. Her Royal Highness had come by motor from Windsor, to which she returned after the ceremony. The proceedings attracted considerable attention in the neighbourhood.

The new buildings consist of a central hall, or large school-room, where all the children can assemble, with five well-lighted class-rooms opening off it, with lavatories and cloakrooms, etc. These rooms all have glazed brick dadoes about 4 feet 6 inches high, so that cleanliness is ensured. On the first floor is a commodious and well-lighted dormitory for boys with three masters' rooms, wardrobe-room, baths, and lavatories. The staircase is fireproof, but there is an extra exit provided for use in case of fire. The whole building is heated by hot water, but open fire-places are provided in addition, which can be used if desired at any time. In character the exterior of the building is similar to the additions made to the original house by Mr. Leonard Stokes, when the property was acquired some few years back, and though the once beautiful grounds have been much curtailed by the last additions, yet ample space still remains for a good lawn, playgrounds for both sexes, and a charming kitchen garden. The new buildings have been erected by the contractor, Mr. C. P. Roberts, of 138, St. Paul's Road, Highbury, under the direction of the Architect, Mr. Leonard Stokes, of 2, Great Smith Street, Westminster.

piness, think of it as a boon and shed tears of joy and gratitude over the names of the promoters and upholders of this institution. Many a poor student of this school has been earning an honest living, blessing the school and Association alike.

While English is the principal medium of instruction at the Association's own schools, this language also figures prominently in the programmes of several schools of the Alliance Israelite which are subsidised by the Council. The school at Alexandria has for some years had a teacher from England (Mr. Ernest A. Hobsbaum), and now the Cairo School also has been supplied by the Association with a teacher in Mr. Herbert J. Loewe, who has so greatly distinguished himself at Cambridge University. At the Bagdad School Mr. Moses Sanger has this year replaced Mr. Morris Cohen. The schools at Salonica, Smyrna, and Tangier are also staffed with English teachers. The illustrations in connection with some of the schools, introduced last year, gave so much satisfaction (the Liverpool Branch in its report considers them "an excellent means of bringing the actual work of the Association vividly under the notice of friends and adherents") that the experiment has been repeated in the present report. The institutions thus treated are the schools at Bombay, Mogador (girls'), and Jerusalem (Evelina de Rothschild).

The financial position of the Association has long been a source of anxiety to the Honorary Officers and Council. The Special Finance Committee appointed last February is grappling with this problem, but as the Association is labouring under a heavy deficit (£1,000 was due to the President at the end of the financial year, a debt that has since been increased), it has been decided to hold a dinner on January 24th, 1906. "The Council confidently trust that the community will extend to the Anglo-Jewish Association the same lavish generosity which, during recent years, it has bestowed on other Jewish institutions."

The Conference with Provincial Delegates.

The arrangements are now completed for the Conference between the Council of the Anglo-Jewish Association and delegates from the Provincial Branches which will be held next Sunday at the Wharncliffe Rooms of the Hotel Great Central, and will be presided over by Mr. Claude G. Montefiore. The branches which have so far intimated their intention of sending delegates are those at Birmingham, Bristol, Cardiff, Glasgow, Leeds, Liverpool, Manchester, Middlesbrough, and Nottingham. The new branch which is in course of formation at Newport (Mon.) will also be represented. The notices of motion which have been placed on the agenda by the representatives of the branches point to the probability of an interesting and spirited discussion. They include one suggesting the holding of the annual meeting of the Association in London and the provinces in alternate years, and another urging the desirability of including on the Executive Committee representatives of the branches. The arrangements have been made by Mr. B. Newgass, Chairman, and Mr. Delissa Joseph, Hon. Secretary, of the Special Finance Committee.

The Proposed Amalgamation of Talmud Torahs.

[FROM A CORRESPONDENT.]

It is gratifying to note that the movement for amalgamating the Talmud Torahs of East London, on which from time to time information has been communicated to the ***Jewish Chronicle***, is making steady progress. Last week's correspondence columns contained a letter from the Presidents of the four principal Talmud Torahs (Great Garden Street, Brick Lane, Commercial Road, and Redman's Road) intimating that they have agreed to form a joint fund to administer, and proportionately divide, the collections made at domestic festivities and social functions. And those who have occasion to pass through the East End of London will have noticed lately large posters to this effect which have been placarded in the principal thoroughfares.

This is a part, and a very important part, of the scheme of Mr. Isaac Feldman for amalgamating the Talmud Torahs which was outlined in the ***Jewish Chronicle*** of July 21st last; and it will be noted with satisfaction that, although at that time the Great Garden Street Talmud Torah did not see its way to join the movement, it has since given its adhesion. But if this movement is to attain to any considerable success, it is desirable that Mr. Feldman's scheme of amalgamation should be carried out in its entirety. This would involve the formation of a higher and more general committee to administer the affairs of the Talmud Torahs. Such a committee, it will be remembered, was proposed some time ago to the Federation of Synagogues by Sir Samuel Montagu, who generously gave £1,000 as the nucleus of a joint fund. What is needed, then, to put the copingstone to the efforts that are being made to place the Talmud Torahs on a more satisfactory financial footing is a Talmud Torah Board, with a man of Sir Samuel Montagu's eminence at its head. It would be much easier for such a representative body to make appeals to the community than for a committee composed exclusively of the executives of the Talmud Torahs themselves. Such an influential body would be in a position to establish a central office with its secretary and district collectors by whom the campaign could be vigorously carried out. The Board would also be able to open new Talmud Torahs in other districts where they are required. Already Manor Park has asked to be included in the scheme, and Bethnal Green should likewise be represented. There is no question of superseding the arrangement that has now been come to between the four principal Talmud Torahs, but that arrangement should undoubtedly form part of a more general scheme, on more ambitious lines.

The needs of the Talmud Torahs are urgent. They are doing an indispensable work among the foreign poor. The community at large must come to their aid. They would readily do so if a strong and influential Board were formed to voice their requirements and to undertake the responsibility of their efficient management.

A MARRIAGE has been arranged and will shortly take place between Mr Sol. D. Torrés, second son of Mr. and Mrs. David Torrés, of West Didsbury, Manchester, and Nina, only daughter of Mr. and Mrs. Emil S. Enoch, of 21,, Lancaster Gate, W., and Marlow Lodge, Great Marlow.

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The letter was received with much enthusiasm. A resolution was carried pledging all present jointly and severally to support the policy of the "ITO." The name of the Society will be the London Territorial League; it will meet temporarily at the Café Continental on Tuesday evenings. The following were elected officers (*pro tem.*): Messrs. J. Hoddess, Chairman; S. Horwitz, Vice-Chairman; N. Makower, Treasurer.

Union of Jewish Literary Societies.

[COMMUNICATED.]

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It was decided to invite Mr. Maurice Myers to join the Advisory Committee.

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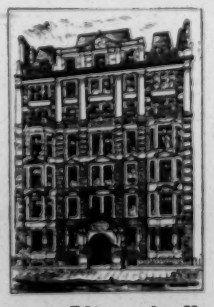

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Falk, J. Hart, D. Isaacs, B. Kisch, S. S. Oppenheim, E. Sternheim, I. Seligman, W. Van Praagh. Mrs. Isaac Samuel was absent through illness.

A bouquet was presented by Lady Stern to the Princess, who was received by the Chief Rabbi, Sir Edward D. Stern (President), the Rev. I. Samuel (Hon. Secretary), and members of the Committee. The pupils lined the corridor, and the boys saluted as the Princess entered. The Chief Rabbi and the Rev. I. Samuel were in their robes.

Psalm cxxvii. was sung by the choir of the Bayswater Synagogue, to music specially composed for the occasion by Mr. Arthur Friedlander. Before the ceremony commenced Mr. Friedlander played a voluntary on the organ.

The Rev. I. Samuel recited the following scriptural verses:—

And the Lord said unto him, who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord?

Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

O Lord, open thou my lips, and my mouth shall shew forth thy praise.

The Chief Rabbi then offered the following

Prayer.

O Lord, our Heavenly Father! Thou art merciful and gracious, the comfort of the sad, the strength of all who suffer. Thou sustainest the afflicted with Thy might. Thou cherishest them with Thy tenderness. We yield Thee our grateful thanks, that Thou hast prospered the work of the founders of this Home, and put in their hearts to enlarge the tent of this habitation. In Thy name we consecrate this new wing to its sacred purpose, to shelter and to train the deaf and dumb children of our faith, who need our help. Shield this abode, that no evil befal it. Aid the teachers in their holy task to unseal the lips of the mute, so as to enable them to take their part in the world of life and action around them. Pour Thy blessing upon the pupils, that they may prove themselves worthy of all the loving solicitude lavished upon them. Open Thou their lips that their mouth may declare Thy praise. May they go forth from this house, honest and pure, worthy Jews and Jewesses, worthy citizens of this land.

This is the day that we hoped for; we have found it, we have seen it, the day on which an illustrious member of our Royal House has come forth to brighten this dwelling with her benign presence, and to shed upon it the radiance of her sympathy. Vouchsafe unto the gracious Princess the support of Thy Divine strength in her manifold works of mercy and in all her labours for the sorrowing and afflicted. Recompense with Thy blessing those who have established this Home and who maintain this work of wisdom, mercy and compassion. Speed the coming of the time announced by Thy holy prophet, "And in that day shall the deaf hear the words of the Book and the eyes of the blind shall see out of obscurity and out of darkness," when full spiritual hearing and insight will be granted to all Thy children, when they shall understand Thy holy word and walk in Thy ways with unswerving fidelity and heart-whole loyalty. Amen.

Princess Christian then said: I have great pleasure in declaring the new Wing open. (Loud cheers.)

Sir Edward D. Stern said:—Your Royal Highness, Ladies and Gentlemen, I can hardly find words to thank Your Royal Highness sufficiently for your very great kindness in coming here to-day; you can have no idea of the great pleasure and satisfaction your visit has afforded to all of us. I know perfectly well that there is nothing extraordinary in your kindly presence on such occasions as this, for you seem to spend nearly the whole of your time for the happiness and welfare of others. It may interest Your Royal Highness to know that this Home was founded forty-two years ago, and its first abode was in Whitechapel; thence it was removed to Burton Crescent, and later to Notting Hill. There, under the able presidency of the late Sir Barrow Ellis, who was succeeded by Sir Philip Magnus, the Home attained a great state of efficiency, and when, in 1893, a law was passed for the better instruction of the deaf and dumb, this Home came under Government inspection, and children were sent from the School Boards all over the country. A larger building was found to be necessary, and in 1897, the Diamond Jubilee year of our beloved Queen Victoria, this property was acquired, and the building duly opened two years later. Unfortunately, the number of applications for admittance has grown so rapidly that the Education Department insisted on an enlargement, and this wing has been built, which Your Royal Highness has so graciously consented to open to-day, and I only hope and trust that when you inspect it you will be pleased and satisfied with all you see. I may tell you that this was the first school in England where the oral instruction of the deaf and dumb was taught, and thus these poor children are enabled not only to understand others, but also to make themselves understood, and so are put in the way of gaining their own living instead of becoming a burden on their fellow-creatures. With the permission of Your Royal Highness, the Headmaster will, in a few moments, show you the way in which the children are taught. It requires, as you may well imagine, great patience both on the part of the teacher and of the pupil. Ladies and Gentlemen, I will not detain you any longer, but will ask you to pass a vote of thanks to Her Royal Highness for her great kindness in coming here to-day. (Loud applause.)

The Rev. Isaac Samuel (Hon. Secretary), in seconding the vote, said:—Your Royal Highness, Ladies and Gentlemen, I ask your kind indulgence while in a very few but earnest words I second the vote of thanks just proposed in such appropriate terms by our President, Sir Edward Stern. Closely connected, as I have been, with the Institution since its foundation some 42 years ago, I have had the good fortune to take an active part in its administration and management during that period, from its small and modest beginning in 1863 until now, when it has attained the splendid and commodious proportions of its present building, pronounced to be a model building of its kind by H.M. Inspector of Schools. As a veteran in its service, I crave the privilege of seconding this vote, and, at the same time, of giving expression to my profound gratitude to Her Royal Highness for so graciously lending the dignity of her presence to the interesting ceremony which has brought us here to-day, thereby setting, as it were, an illustrious seal on a work the promotion and development of which have been the central aim and purpose of my life. It is scarcely necessary for me to speak of the readiness and wholeheartedness with which the members of our beloved Royal House give their sympathy and encouragement to all charitable and educational movements; the beneficent influence of that sympathy and encouragement in such movements is well-known and universally acknowledged. I will add, in conclusion, that the Jewish community, than whom His Majesty King Edward has no more loyal, devoted and patriotic subjects, will ever be grateful to Her Royal Highness for the very gracious act she has performed this day, and evince that gratitude by rallying round and giving their generous support to this Institution, which has been so fortunate as to be the recipient of the great and distinguished honour conferred upon it by Her Royal Highness. I beg to second most cordially the vote of thanks to Her Royal Highness Princess Christian of Schleswig-Holstein, a vote which I know will be received with acclamation. (Loud cheers.)

Purses were then presented to the Princess by the following children:

The Misses Barnett, Behr, S. Bendit, H. Bendon, A. Burman, R. Dreyfus, V. Green, V. Henry, A. Jacobs, N. Joseph, D. Kutner, R. Lazarus, A. Lazarus, E. Lazarus, E. Löwy, Nathan, Raphael, I. Samuel, A. Reubens, V. Simon, Master L. Weisberg (the last three are deaf and dumb children), and Master Eichholz.

The total amount contained in the purses was £286 12s.

Mr. Kutner, the Headmaster, gave a brief display of the method of oral instruction. The display was given in three sections. The first was the method of instruction to very young children, who recognised elementary sounds, vocal and non-vocal, from Mr. Kutner's lips, and read them from a printed chart. The next section was of children able to form these sounds into words and to describe simple objects. The third section was of advanced pupils who repeated and wrote from dictation complete sentences. The children wrote the following on the board: "The visit of H.R.H. Princess Christian is a great honour to the Home. The Princess is a member of the Royal Family. Queen Victoria used to take a great interest in the education of the deaf and dumb."

The National Anthem having been sung, the Princess proceeded to inspect the new building, in the hall of which there was an exhibition of needlework, carpentry, etc. The children were present, and the Princess asked several questions as to the method of teaching. Her Royal Highness partook of tea in a private room with Sir Edward and Lady Stern, the Chief Rabbi and Mrs. Adler, Lady Samuel and Miss Samuel, Sir George and Lady Faudel-Phillips, and Mrs. H. Woolf.

A copy of the programme, specially bound in purple Morocco leather, embossed with a gold crown, and lined with silk-watered end paper, was presented to the Princess.

In attendance on the Princess were Colonel Ray, her equerry, and Miss Loch. Her Royal Highness had come by motor from Windsor, to which she returned after the ceremony. The proceedings attracted considerable attention in the neighbourhood.

The new buildings consist of a central hall, or large school-room, where all the children can assemble, with five well-lighted class-rooms opening off it, with lavatories and cloakrooms, etc. These rooms all have glazed brick dadoes about 4 feet 6 inches high, so that cleanliness is ensured. On the first floor is a commodious and well-lighted dormitory for boys with three masters' rooms, wardrobe-room, baths, and lavatories. The staircase is fireproof, but there is an extra exit provided for use in case of fire. The whole building is heated by hot water, but open fire-places are provided in addition, which can be used if desired at any time. In character the exterior of the building is similar to the additions made to the original house by Mr. Leonard Stokes, when the property was acquired some few years back, and though the once beautiful grounds have been much curtailed by the last additions, yet ample space still remains for a good lawn, playgrounds for both sexes, and a charming kitchen garden. The new buildings have been erected by the contractor, Mr. C. P. Roberts, of 138, St. Paul's Road, Highbury, under the direction of the Architect, Mr. Leonard Stokes, of 2, Great Smith Street, Westminster.

piness, think of it as a boon and shed tears of joy and gratitude over the names of the promoters and upholders of this institution. Many a poor student of this school has been earning an honest living, blessing the school and Association alike.

While English is the principal medium of instruction at the Association's own schools, this language also figures prominently in the programmes of several schools of the Alliance Israélite which are subsidised by the Council. The school at Alexandria has for some years had a teacher from England (Mr. Ernest A. Hobsbaum), and now the Cairo School also has been supplied by the Association with a teacher in Mr. Herbert J. Loewe, who has so greatly distinguished himself at Cambridge University. At the Bagdad School Mr. Moses Sanger has this year replaced Mr. Morris Cohen. The schools at Salonica, Smyrna, and Tangier are also staffed with English teachers. The illustrations in connection with some of the schools, introduced last year, gave so much satisfaction (the Liverpool Branch in its report considers them "an excellent means of bringing the actual work of the Association vividly under the notice of friends and adherents") that the experiment has been repeated in the present report. The institutions thus treated are the schools at Bombay, Mogador (girls'), and Jerusalem (Evelina de Rothschild).

The financial position of the Association has long been a source of anxiety to the Honorary Officers and Council. The Special Finance Committee appointed last February is grappling with this problem, but as the Association is labouring under a heavy deficit (£1,000 was due to the President at the end of the financial year, a debt that has since been increased), it has been decided to hold a dinner on January 24th, 1906. "The Council confidently trust that the community will extend to the Anglo-Jewish Association the same lavish generosity which, during recent years, it has bestowed on other Jewish institutions."

The Conference with Provincial Delegates.

The arrangements are now completed for the Conference between the Council of the Anglo-Jewish Association and delegates from the Provincial Branches which will be held next Sunday at the Wharncliffe Rooms of the Hotel Great Central, and will be presided over by Mr. Claude G. Montefiore. The branches which have so far intimated their intention of sending delegates are those at Birmingham, Bristol, Cardiff, Glasgow, Leeds, Liverpool, Manchester, Middlesbrough, and Nottingham. The new branch which is in course of formation at Newport (Mon.) will also be represented. The notices of motion which have been placed on the agenda by the representatives of the branches point to the probability of an interesting and spirited discussion. They include one suggesting the holding of the annual meeting of the Association in London and the provinces in alternate years, and another urging the desirability of including on the Executive Committee representatives of the branches. The arrangements have been made by Mr. B. Newgass, Chairman, and Mr. Delissa Joseph, Hon. Secretary, of the Special Finance Committee.

The Proposed Amalgamation of Talmud Torahs.

[FROM A CORRESPONDENT.]

It is gratifying to note that the movement for amalgamating the Talmud Torahs of East London, on which from time to time information has been communicated to the ***Jewish Chronicle***, is making steady progress. Last week's correspondence columns contained a letter from the Presidents of the four principal Talmud Torahs (Great Garden Street, Brick Lane, Commercial Road, and Redman's Road) intimating that they have agreed to form a joint fund to administer, and proportionately divide, the collections made at domestic festivities and social functions. And those who have occasion to pass through the East End of London will have noticed lately large posters to this effect which have been placarded in the principal thoroughfares.

This is a part, and a very important part, of the scheme of Mr. Isaac Feldman for amalgamating the Talmud Torahs which was outlined in the ***Jewish Chronicle*** of July 21st last; and it will be noted with satisfaction that, although at that time the Great Garden Street Talmud Torah did not see its way to join the movement, it has since given its adhesion. But if this movement is to attain to any considerable success, it is desirable that Mr. Feldman's scheme of amalgamation should be carried out in its entirety. This would involve the formation of a higher and more general committee to administer the affairs of the Talmud Torahs. Such a committee, it will be remembered, was proposed some time ago to the Federation of Synagogues by Sir Samuel Montagu, who generously gave £1,000 as the nucleus of a joint fund. What is needed, then, to put the coping-stone to the efforts that are being made to place the Talmud Torahs on a more satisfactory financial footing is a Talmud Torah Board, with a man of Sir Samuel Montagu's eminence at its head. It would be much easier for such a representative body to make appeals to the community than for a committee composed exclusively of the executives of the Talmud Torahs themselves. Such an influential body would be in a position to establish a central office with its secretary and district collectors by whom the campaign could be vigorously carried out. The Board would also be able to open new Talmud Torahs in other districts where they are required. Already Manor Park has asked to be included in the scheme, and Bethnal Green should likewise be represented. There is no question of superseding the arrangement that has now been come to between the four principal Talmud Torahs, but that arrangement should undoubtedly form part of a more general scheme, on more ambitious lines.

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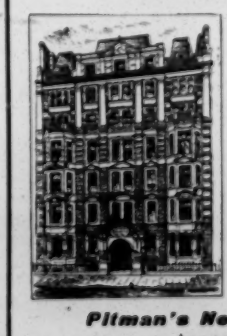

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The Presentation of the Freedom of Canterbury to Alderman Hart.

[SPECIALLY REPORTED.]

As briefly stated in our last issue, the freedom of the City of Canterbury was conferred yesterday week upon Alderman Henry Hart, J.P., of whom we published a portrait last week.

The ceremony took place in the Guildhall, in the neighbourhood of which there was a display of bunting.

Among those present were the following members of the family:—

Sir Israel Hart (brother), Mrs. Geo. Bendon (sister), and Mr. Bendon, the following sons and their wives: Messrs. Montagu, Samuel and Philip Hart; the following daughters: Mrs. S. Lorie (with Mr. Lorie, F.S.A.), Mrs. I. Cyr Thomas (with Mr. Thomas), the Misses Fanny, Edith, and Florence Hart; and the following grandchildren: The Misses Irene, Lexie and Phyllis Hart, Dora and Eugenie Lorie, Masters Reginald, Lorie and Montagu Lazarus.

There were also present:—

Mr. S. Thomas, of Leicester, the Mayoress, the Bishop of Dover, the Dean of Canterbury and Mrs. Wace, the Recorder of Canterbury, and several of the local clergy.

The Aldermen and Councillors attended in their robes.

Alderman Hart was conducted to his seat by the Mayor (Sir George Collard), who called upon the Town Clerk to read the resolution contained in the address presented to Mr. Hart, the text of which we gave last week.

The Mayor then said: Alderman Hart, in conferring upon you the Honorary Freedom of the City, the Court and the citizens feel they are bestowing upon a fellow-citizen the highest and most distinguished honour it is in their power to give. The Honorary Freedom of the City dates from a very early period, and there are many distinguished and honourable names upon the city roll, but it is an honour jealously guarded and not easily earned. To speak of recent times, it has been bestowed on Mr. Henniker Heaton, M.P., Lord Roberts, and General French. It is among such distinguished names that your name will now find place, and it is right that such long and devoted services as you have rendered to the city should be marked by the great privilege of your name being placed upon the City Roll of Honorary Freemen. I think it right that I should take this opportunity of mentioning some of the services you have rendered to the city during your interesting civic career. You were first elected to the Town Council in 1861, and, if I am not letting out a secret, I believe you were then 27 years of age in the full vigour of health, youth, and energy. Your services to the city have been continuous since that time, and during the forty-five years you have been connected with the government of Canterbury you have filled many offices of importance and responsibility. You were one of the first members of the old Canterbury School Board, and for many years you took an active part in the local Board of Guardians. You have always taken a deep interest in the educational work of the city, and from its foundation you have taken an earnest and active part as a governor of the Simon Langton School. You have held the honourable position of Alderman of the City for thirty-eight years. In 1865 you filled the responsible office of Sheriff, and in 1869 you were elected to the high position of Mayor of the City. You carried out the responsible duties of the office so entirely to the satisfaction of your fellow-citizens that you were again elected Mayor in 1870 and 1900. When first elected Mayor, I believe you were twitted with the remark that you were too young to be the civic head of the City. To this you wisely replied in the words of Pitt: "It is a fault that will one day be mended," and we all rejoice to know that you have lived in full working trim to see that day arrive. (Cheers.) I must not forget to mention another pleasing incident of your second mayoralty, when the Council presented you with a silver cradle and an illuminated address to mark, with their kindly regard, a happy event in the history of your family. In 1877 you were appointed a Justice of the Peace for the City, and in this honourable position you have done great and constant service for the city and for the County of Kent, for which you are also a Justice of the Peace. You have held the Chairmanship of Committees without number, and, amongst others, I must make special mention of the Rate and Finance and the Asylum Building Committees. With others you were instrumental in securing the late Dr. Beaney's bequest of £11,000 for our Institute and Museum, and gave a slip of land in the rear to complete the building. You are also the oldest Governor of the Dispensary, and have been Governor of the Kent and Canterbury Hospital for over forty years. It is for such long and devoted services to the city that this Court honours you to-day and presents you with the highest honour it is in their power to give, and I am sure it will add to your pleasure to know that it is conferred upon you accompanied with the very best wishes of the Court and citizens that you may enjoy many years of health and happiness, and with their grateful thanks to you for the life's work you have devoted to the City of Canterbury. I rejoice that one of the last acts of my mayoralty is to confer such distinguished honour on a faithful colleague and friend. (Cheers.)

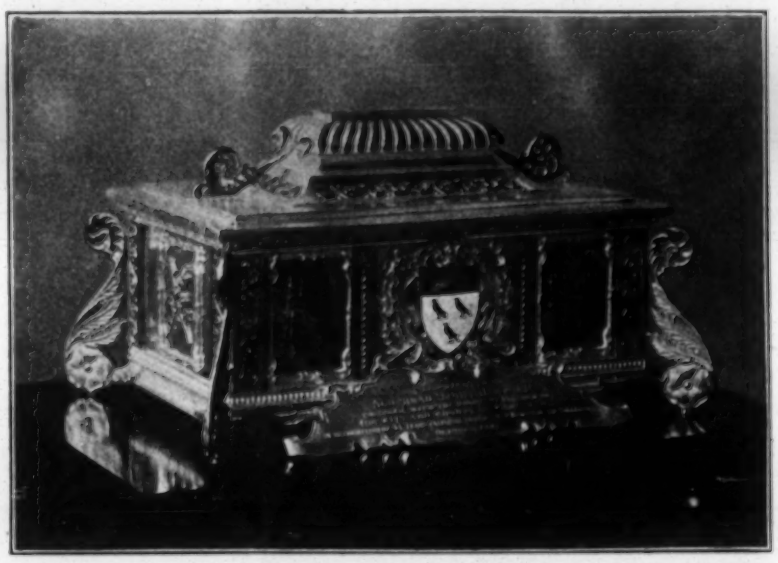
Alderman Gentry, the Deputy Mayor, said that the Mayor had exactly expressed the intentions of the Court in presenting the Freedom to Alderman Hart. There was only one theme to which he desired to allude, and that was the very many and great personal friendships that had been established between the members of the Court and Alderman Hart. (Cheers.) There was not a member that did not feel for him the most affectionate regard. To the younger members of the Court Mr. Hart was always ready to offer the fruits of his ripe experience. All the members of the Court were anxious to add their tribute of gratitude and to express their indebtedness for Mr. Hart's great municipal services. The Northgate Ward was proud of its Alderman. (Cheers.)

The Town Clerk then administered the ancient form of oath which Alderman Hart took with his head covered. He then signed the Roll of Freemen.

The Mayor then said: In accordance with custom I beg to tender you the right hand of fellowship as a citizen of Canterbury, and present to you the copy of your freedom, enclosed in a casket which has been prepared for its reception by order of the Corporation. [We gave a description of the casket last week.]

Alderman Hart, who was loudly cheered on rising to reply, said that he had been looking forward with considerable trepidation to that day as he feared his feelings would not be sufficiently expressed, and that he would not be able adequately to thank them for the very great honour and distinction they had conferred upon him. He first desired to return thanks to his great Father in Heaven, Who had preserved him alive unto that day. He next desired to thank the Court for their mark of confidence. The Mayor had given them a history of his small services, but he felt they had lavished upon him more reward than he really merited or deserved. Many gentlemen had filled the offices he had occupied, but they had been passed over, and the Court had concentrated that great honour upon himself. The work he had done had been done with the greatest cheerfulness and heartiness. The pledge he had given when he joined the Council, that he would do all that he possibly could to promote the well-being of his fellow-citizens, had been the standard at which he had aimed, and if he had reached it he was well rewarded. But he was doubly rewarded by their esteem and good opinion of him. He had been particularly interested in education because he knew how much depended upon it, and he had striven to retain for the city those special privileges which it had earned. They had not only honoured him with the freedom, but they had placed in his hands a very valuable silver casket which he trusted would be handed down as an heirloom to many generations of his descendants. He hoped he might still be able to render some service to the old "Mother of England" city on the roll of whose freemen he had just been placed. He would ever remain one of the most faithful and grateful citizens of Canterbury. (Cheers.)

The Recorder of Canterbury (Mr. Frank Safford) said he bade Mr. Hart welcome—not as a new burgess, for a burgess he had been for very many years—but as the new Honorary Freeman of the City. He would not detain and weary that assembly with a re-enumeration of Alderman Hart's many and great services. But he would like to say that in all the many positions that Alderman Hart had filled he had displayed the utmost urbanity. Endowed with a considerable gift of eloquence he had used it to support many deserving causes. He was well named Hart. (Laughter and cheers.) His immediate predecessors as freemen had been great generals, but there were higher tests of humanity than ever battle knew. And the citizens had conferred on Alderman Hart the highest distinction it was in their power to bestow because they recognised in him a man who had done his duty. (Cheers.) When it pleased Providence to take him hence, Mr. Hart would be able to say in the words of Nelson—who was in everyone's thoughts that week—"I am satisfied; thank God I have done my duty!" (Cheers.)



Casket presented to Alderman Henry Hart, J.P.

The company then repaired to the County Hotel, where the Mayor gave a luncheon in honour of the new freeman. He announced that, among other messages of congratulation that had been received, was one from the Chief Rabbi and Mrs. Adler. He read the following letter from Mr. Henniker Heaton, M.P.

It is with deep regret that I am ordered away by my medical man, and I cannot be with you to-morrow to join in paying honour to one of the kindest, best, and most warm-hearted of our citizens. I send him my affectionate regards, and beg him to accept the accompanying gold-topped cane which I shall be proud to see him lean upon and support himself for years and years to come in the City of Canterbury, which he has done so much for, and loves so well.

The stick has a carved ivory handle with a gold band bearing the following inscription:—

To my old friend, Henry Hart, Esq., J.P., from Henniker Heaton, M.P.

The Mayor also read the following telegram from Sir William Crundall, Mayor of Dover:—

Extremely disappointed cannot be with you to-day, and join with citizens of Canterbury in the great and well-deserved honour they are conferring upon our much-esteemed friend, Alderman Hart. Nothing but my official engagements here would cause our absence. Please convey to Alderman Hart our very sincere and hearty congratulations.

After the loyal toasts had been honoured,

The Mayor, in proposing the health of the new freeman, said they could not have enough of Alderman Hart. (Cheers.) And though he felt that too much of that day's proceedings had devolved upon him, it was always a pleasure to do honour to a friend. The large number of messages which had been pouring in upon Alderman Hart from members of the family and his friends showed that it was greatly appreciated by them. Great as the pleasure was which his fellow-citizens had in conferring that honour upon Mr. Hart, it was a greater pleasure to know that it was appreciated by himself, his family, and his friends. He could only repeat that the City thanked Alderman Hart for his services, and it was happy to acknowledge that he had done his duty splendidly and well. They wished him, from the bottom of their hearts, health, happiness, and strength for many years to carry on those duties to Canterbury which he had hitherto so admirably discharged.

The toast was drunk with great enthusiasm, the whole company singing "For he's a jolly good fellow."

Alderman Hart, in reply, said that if he had been elated that morning in the Guildhall, he had been positively exalted at the luncheon. (Laughter.) He had heard "For he's a jolly good fellow" sung about him many years since. It was a great thing to sustain one's character and reputation for 35 years. (Laughter.) He hoped he would always remain a "jolly good fellow." (Cheers.) He was a citizen of no mean city. Canterbury's reputation and name went back for two thousand years. It was the cradle of that great Christian belief in which most of them implicitly believed. How delighted he was, as a member of an older faith, to feel that the prejudice of centuries had passed away like an ugly dream. (Cheers.) He was a freeman, but they were all free men. And they exercised that freedom in this country with consistency and reasonableness. At one time there were freemen and serfs, and the Barons and feudal chiefs who were the principal freemen were very jealous of their rights and looked upon all who came into Canterbury as aliens and outcasts. They now lived in a happy age, under a beneficent King and Queen, and the laws were being improved by generous and good statesmen. He desired to acknowledge the great support he had always received from the city officers, and to thank his friends for the many messages of congratulation. He was proud to see

present his brother Sir Israel Hart, who was a member of the old Corporation of Leicester, and had been four times Mayor of that great city of 250,000 inhabitants. Sir Israel was also a citizen of Canterbury, and was proud of having drawn his first breath in that grand old city. He hoped that his days might terminate amid the love and esteem of all around him. He prayed that they might be blessed with the great blessings which God alone could confer on them—good health and strength—and might the very best of men go out from Canterbury and enhance her credit and reputation throughout the world. (Loud cheers.)

The Dean of Canterbury proposed the toast of the Mayor. In the course of his remarks he said he had been very much interested in what Alderman Hart had said about local privileges and customs. Englishmen felt that their municipal institutions exerted a very great influence in the formation of the English character. He was particularly reminded of the advantage conferred on such work, not merely by the intellectual and practical abilities of which Alderman Hart had given them so conspicuous an example for so many years, but by the geniality of heart and temperament, which helped to keep public bodies together and enabled them to work together and discuss matters in a friendly and effective manner. It was one of the greatest privileges of the ecclesiastical authorities to support and promote the welfare of the city, and the good working of its municipal institutions. Alderman Hart had quoted the city motto which described Canterbury as the "Mother of England." It was the mother of those religious influences which had made England what it was. It was those religious feelings exhibited in the opening remarks of Alderman Hart, and which were produced by both Christian and Jewish teaching at their best, that had done more than anything else to establish that toleration to which Alderman Hart had referred. (Hear, hear.)

The Mayor having briefly replied,

Alderman Mason proposed the toast of the visitors, coupled with the name of Sir Israel Hart. He said they were very delighted to welcome to Canterbury a number of distinguished visitors, who had come to join with them in doing honour to whom honour was due. If Sir William Crundall had been present there would have been three gentlemen at the board who together would have filled the office of Mayor for twenty-five years, each of whom had received the honour of knighthood for his conspicuous services. They were glad to welcome Sir Israel Hart (cheers), whom he had had the pleasure of knowing for a great number of years. Sir Israel first saw the light a hundred yards from the spot where they were assembled. In his early days his ambitions had been greater than he could hope to fulfil in the somewhat limited sphere of Canterbury, and he had betaken himself to the Midlands, where there was greater scope for the abilities and business energies which characterised the particular community to which he belonged. And he had made for himself in the town of Leicester, not only a great and successful business undertaking, but had had the honour of filling the position of Mayor of that important town no less than four times. Sir Israel had told him that when he first went to Leicester it was scarcely larger than Canterbury, but at the present time it had a population of over 250,000 persons. Sir Israel had lived to see the town of Leicester grow up and prosper, and it was largely due to his influence that its municipal institutions had attained and held the position they occupied to-day. They were also delighted to welcome Mr. and Mrs. Bendon, whom he had known for a greater number of years than they would like him to tell them. (Laughter.)

The toast having been cordially honoured,

Sir Israel Hart, in reply, said that the function must have been for the visitors, as it had been for himself, most enjoyable. The beautiful speech made by the Mayor in the Guildhall must remain indelibly fixed in their memory. He was proud to return to his native place to see such honour and distinction conferred on a member of his family. In honouring the Alderman, Canterbury had done honour to itself, for it had shown that the spirit of toleration existed in a place which was proud of being the seat of the ecclesiastical authority of England. The news of this event would be conveyed to the ends of the earth, and who knew what good it might do in regard to the persecution of the Jews in different parts? (Cheers.) His brother had spoken of him in glowing terms. But his brother had shown the example by what he had done in public life. He had known him in private life, and he could assure them that his excellence in public life he far exceeded in private life. He (Sir Israel) had found that the English people were a grateful people. Any small service that was rendered they were anxious to return in every possible way. Public life thus brought with it great pleasures and advantages. His brother could look back on a great many years, and he was quite sure that if he could live his public life over again he would willingly do so. (Alderman Hart: Hear, hear.) He (Sir Israel) had severed himself from municipal work because several things were taking place which he could not endorse. Municipalities were piling up heaps of debt, and the day of reckoning was sure to come. He had built up his own business by care and economy, and he thought municipal work should be conducted on the same lines. (Hear, hear.) He was proud to reply on behalf of such distinguished visitors as the Dean of Canterbury and the Bishop of Dover. He was glad to see them present to confer honour on a member of his family.

The company then dispersed.

We understand that the presentation casket is to be left on exhibition at the Beaney Institute for a short time.

Mr. M. Stephany recently underwent an operation on his leg, but is now able to resume his duties, and is progressing favourably.

Mr. Leopold de Rothschild (representing the Jewish schools) will serve on the Committee of the *Referee* Children's Dinner Fund this winter.

Mr. José S. Levy, J.P. (the Conservative candidate for Pontefract), entertained General Booth at luncheon at the Town Hall, Pontefract, last week.

A Child of Fourteen Burnt.—Lady Fanshawe, wife of Sir Richard Fanshawe, Ambassador from Charles II. to the Courts of Portugal and Madrid, in her memoirs (John Lane, 1905) repeats the following tale she heard on sight-seeing at Lisbon: "At my coming away I visited several nunneries, in one whereof I was told that the last year there was a girl of fourteen years of age burnt for a Jew. She was taken from her mother as soon as she was born, in prison, her mother being condemned, and brought up in the Esperança, although she never heard, as they did to me affirm, what a Jew was, she did daily scratch and whip the crucifixes and run pins into them in private, and, when discovered, confessed it, and said she would never adore that God."

Children Burnt to Death.—A fire occurred at 6, Steward-street, Spitalfields (the premises of Messrs. Isidore Frankal and Co.), early on Saturday. Twelve persons were sleeping on the premises, four of whom escaped down the stairs, but the draught from the opening of a door caused the flames to spread so quickly that the rest of the inmates could not get down the staircase. They rushed to the upstairs windows, through which four women and three men were grasped by the firemen and brought safely to the ground. It was thought that all the persons in the house had escaped, but later on a boy named Joseph Weiner was missed. Firemen re-entered the building, and dragged the lad out in an unconscious state, but all efforts to restore animation failed.—While in synagogue on the Day of Atonement, says the *Evening Standard*, a Russian Jewess, the wife of a Bethnal Green cigarette-maker, had a foreboding of some misfortune and immediately hurried home. On arriving she found that her eight-year-old daughter had been severely burned. The child died later in the hospital. It was explained at the inquest that the mother had left a candle in the room, and a younger sister asked the child to "hold her hands over the candle like mother did." In doing so her sleeve caught alight.

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CORRESPONDENCE.

THE "JEWISH ENCYCLOPEDIA," VOL. XI.

Sir,—In his friendly notice of the eleventh volume of the "Jewish Encyclopedia"—friendly in more senses than one—"I. A." makes almost the sole complaint that we have not used Dr. E. J. King's diagrams to elucidate the article "Sidra." Will you permit me to inform him, through your columns, that these diagrams will appear in the twelfth volume under the appropriate heading of "Triennial Cycle"? I may even say that, inspired doubtless by the *genius loci*, I have "gone one better" on Dr. King, and to illustrate the article on the subject, which I have written *faute de mieux*, I have included a double page "insert" giving the whole series of Sidrot and Haftarot for the Triennial Cycle, thus summing up in graphic form Dr. Büchler's epoch-making researches.

Yours obediently,
Joseph Jacobs,
New York. Revising Editor of the "Jewish Encyclopedia."

JEWISH SETTLERS IN BRITISH EAST AFRICA.

Sir,—As a Zionist, may I claim the hospitality of your columns to inform the Zionist public regarding the East African Commissioners who came here to inspect the Guas-Ngishu Plateau? They visited me at my farm on their way to the territory, and Major Gibbons and Prof. Kaiser also on their return. I had a long conversation with Mr. Wilbusch. During my conversation with him he told me the territory was not suitable for the Jews. I asked Mr. Wilbusch how did he know this, as he had not seen the country yet. He then pointed with his finger at the distant hills, and said that it was too rough. Now my farm is about 45 miles from the Guas-Ngishu Plateau; I was, therefore, surprised to find Mr. Wilbusch such an expert as to be able to form an opinion of land at such a distance.

I also notice in Prof. Kaiser's report that I complained of some insects destroying my crops. This is only partly correct. As a farmer, not as a scientist, I know that in the first crop after breaking up new soil there is bound to be some insects, but not to such an extent as Professor Kaiser stated. In the second crop I saw no sign of the insects, and we are all having good crops. Professor Kaiser also pities the position of the Jewish settlers here. I would like to inform Professor Kaiser that we can do without his sympathy. Taking the Jewish settlers here all around, we are fairly well off. Two settlers have sold their farms, one sold his two farms for £1,400, and one settler sold his homestead of 640 acres for £320. Each had only occupied his land about twelve months. Thus, it is not so bad as Professor Kaiser reported; moreover, a pioneer must not expect milk and honey from the very start.

Major Gibbons informed the local press that the Guas-Ngishu is the finest land he had seen in Africa, and I think Major Gibbons has travelled through the greatest part of Africa. I was also informed by old South African practical farmers who have seen the Guas-Ngishu country that the land is so good in parts that even dairy cows need not be fed artificially the whole year round.

Yours obediently,
Nakuro, British East Africa. M. W. London.

THE SOUP KITCHEN AND COMMUNAL CHARITABLE ORGANISATION.

Sir,—Mr. Charles S. Henry is no doubt a great authority on the nutritious, sustaining quality of soup, but I venture to think that he has yet to learn the science of logic. In submitting the balance-sheet of the Soup Kitchen, Mr. Henry criticised severely an article that appeared in the *Jewish Chronicle*, some months ago, and, having proved to his satisfaction that his institution is conducted upon the most scientific methods, he invited discussion thereon. I timidly ventured to disagree with him, and proceeded to give my reasons for doing so, but he somewhat abruptly and dictatorially refused to give me a hearing. Now, Sir, from the experience born of twenty-five years' intimate association with several of our communal charities, I unhesitatingly affirm that, whilst those who never parade their poverty suffer the most excruciating pangs of want and hunger, the assertive, importunate, and professional *schnorrers* are enabled to live in comparative affluence. And especially is this the case during the winter months, when the beneficent charitable organisations are in full operation, and the benevolent communal impulse is powerfully evoked. Mr. Henry rightly said that the object of the Kitchen is to afford relief to cases "which were only temporarily necessitous, with families who temporarily felt the pinch of want"; yet, as a matter of fact, of the many hundred cases of last year, the large majority have been the recipients for many years, and consider themselves by a kind of prescriptive right to be entitled to its bounty. For immediately an applicant is granted a kettle he at once becomes entitled to a considerable portion of excellent soup and a couple of loaves of wholesome bread, which, with a little manipulation and a few simple ingredients, can be made to serve two substantial meals for the entire family. This process goes on daily, from the beginning of December till the end of March, from year to year.

Having secured this substantial boon, the ladies and gentlemen of the *schnorring* profession cast about them for the supply of the hundred and one other items which make life pleasant. These are supplied by a number of other charities which, in their praiseworthy zeal for doing good, are egregiously imposed upon. There are the Bread, Meat and Coal Society, the Metropolitan Promoters of Charity, the Meshivath Nephesh, and a host of others, whose papers are freely discounted and are daily quoted on the beggars' stock exchange. There are the United Synagogue charities, the Grocery Fund, and, above all, the Board of Guardians, to whose perennial source of income everybody imagines he has an inalienable right. Far be it from me to depreciate in the slightest degree the self-sacrifice, great zeal, and undoubted ability of our communal workers. The brightest jewel of English Judaism is the prominent fact that we are ever ready to the utmost in our power to alleviate distress, and to make the provision of the necessities of our poor one of the holiest privileges of life.

What I venture to point out is that if, after free and full discussion of glaring defects in our charitable administration, something could be evolved by which the present anomalies could be removed, we should not only have the conscious satisfaction of feeling that the public money goes into the most proper channels, but also that the really deserving poor obtain the relief which it is our sacred duty to afford them.

Yours obediently,
"Edensor," Finchley Road. S. Alexander.

Sir,—I would submit that the President of the Jewish Soup Kitchen was somewhat ill-advised when he ruled as out of order, at the annual meeting, the comments of Mr. S. Alexander.

There appears to have been some article on communal organisation which had appeared in your paper in the early part of this year, in which, among other institutions, the Soup Kitchen had been brought under discussion. The President considered that the charity, over which he presides (and, I may add, ably presides), had been, therein, unjustifiably assailed, so in his opening speech he replied at some length to the so-called attack. Mr. Hermann Landau, who followed him, said little else but in defence of the institution against the accusations made.

When, however, Mr. S. Alexander ventured to suggest that, although he had not read the article, from what he had heard at the meeting he thought that, after all, there might be "something in it," and when he was proceeding to give his reasons, the President interposed and reminded him that the question under discussion was the adoption of the report and balance-sheet; that if he were dissatisfied he could bring the matter before the Investigating Committee, and that he himself "had merely referred to the matter as a side issue and in order to defend the attitude of the Kitchen."

Now, considering that nearly the whole of the speeches of the President and Mr. Landau, as reported, dealt with this attack, it could hardly have been a mere reference "on a side issue" that had been made, and seeing that Mr. Landau's speech had been permitted, and, later on, one by Mr. Birnbaum of a similar character, it seems to have been entirely unfair and certainly impolitic to have pulled up Mr. Alexander when he was attempting a justification of the views your correspondent had expressed.

To have brought his dissatisfaction before the Investigating Committee was precisely what Mr. Alexander did not want to do, and rightly so, I venture to think, for he wanted, I take it, the full publicity which an annual meeting affords, or should afford, to the discussion of reasoned criticism.

But the object of my letter is not to advertise the article to which I refer, but of the origin of which I know nothing, nor do I hold a brief for Mr. Alexander, but what I do wish to emphasise is the futility of holding annual meetings of charities merely for formal business and the passing of innumerable votes of a mutually laudatory character, whilst excluding any notes of criticism which might ruffle the feelings or disturb the equanimity of a self-complacent General Committee.

Yours obediently,
55, Gloucester Terrace, Hyde Park, W. Frederic S. Franklin.

Sir,—In your report of the annual meeting of the Soup Kitchen, Mr. S. Alexander is reported to have said that after families had manipulated their wits, so that each might draw a supply from the Soup Kitchen, and make out of this "two or three meals a day," and "if they wanted any grocery, they went on Thursdays to the Jewish Working Men's Club, where another charity dispensed its bounty." That charity is the North London Grocery Relief Fund, and it is with this one I am concerned. Other institutions will reply to Mr. Alexander if they think his remarks worth notice.

I am taking this step because one finds that even the most reckless allegations, when dignified by publication, are taken by the unthinking to have a basis of truth. That cannot be conceded to Mr. Alexander's statements about the Fund of which I have the honour to be President. One would think from what he said that people had simply to step into the Jewish Working Men's Club at our Thursday mornings distributions, and by pulling a long face, or telling a whining story, receive grocery and other household requisites bought from money subscribed for a charitable purpose. Nothing could be farther from the facts. The articles are not thrown broadcast in this haphazard manner.

Briefly our system is this. All applications at the Club are referred to the Jewish Board of Guardians for investigation, and we act on the report of that institution. Members of our Committee, after having personally investigated cases, and finding them deserving, give away a few of the tickets, the bulk being reserved for the societies that visit the poor, and though we are only women with womanly instincts, and I think hearts not hardened by all the distress we witness, still we are not to be imposed upon by any impostor who likes to spin a plausible tale. We realise our responsibilities, which are to make our funds go as far as possible, and to reach the persons who need help most.

I am not used to controversy and have only written this because I felt it due to the poor people whom we help that nothing should pass unchallenged which would jeopardise the means we so urgently require for assisting them. We of the North London Grocery Relief Fund endeavour to do our share to help the narrow-wage-earning class to tide over the distress of recurring hard winters, and it does seem to me almost cruel that statements the truth of which has not been previously ascertained should be made, when they are likely to bring discredit on a charity. I had always been under the impression that it was the duty of public speakers to see that the opinions they enunciated could be confirmed. As Mr. S. Alexander does not appear to have done so in this case, I will, even at the risk of being considered presumptuous, gently remind him of this primary duty.

Yours obediently,
Mathilde H. Tuck,—
President, North London Grocery Relief Fund.

Sir,—I am glad that the attempt to stifle discussion on the important subject of co-operation with other communal organisations at the annual meeting of subscribers to the Jewish Soup Kitchen did not altogether succeed. In ordinary circumstances Mr. Alexander's protest and the President's inadequate defence would have sufficed again to call attention

to the extraordinary action, or, rather, inaction, of the Committee. Mr. Henry's inaccurate statements in two important particulars, however, induce me to recall what actually took place.

The first suggestion that the Jewish Soup Kitchen should co-operate in some measure with the Jewish Board of Guardians was not made, so far as I am aware, either in articles signed by myself which were published in your columns, or in addresses which synchronised with their appearance, or in the remarks which you made on the subject.

The President of the Soup Kitchen has never denied, nor satisfactorily explained, the facts that the Jewish Board of Guardians, some months ago, requested the Committee of the Kitchen to furnish the Board with weekly lists of recipients of relief at their hands; that this request was refused; and that a further request to allow a clerk of the Board to attend at the Kitchen and copy the names and particulars, thus relieving the Kitchen of all trouble and expense, was similarly declined. The provision of a list of recipients at the end of the season is ridiculous, and I fail to perceive how the possession of information months after relief is given can assist the Board in its efforts to minimise deception and obviate overlapping. I am totally unable, therefore, to reconcile Mr. Henry's statements with the facts I have reiterated. I challenge him to disprove these facts and to support his assertions that his Committee has "always been ready to co-operate with the Board"—so far as such "co-operation" has been in any degree effective—and that the Board could obtain any information they desired from the Soup Kitchen. I take note of the fact that the President "did not intend to discuss" the merits of the scheme to which he referred, and that he endeavoured to prevent Mr. Alexander from doing so.

The Jewish public has been for some time past inundated with appeals from various institutions, many of the same or cognate character. It is a matter for enquiry on the part of those who have hitherto responded so readily to these applications, whether it is necessary that they should all have a separate corporate existence, but especially whether it is not possible, as it certainly, in my judgment, is desirable, that charitable institutions with similar aims and dispensing relief largely to the same individuals should co-operate in their administration.

The obstinate refusal of the Committee of the Soup Kitchen to comply with the simple request of the Jewish Board of Guardians—not, be it noted, involving the slightest interference in their administration of the charity—can only injure (as it has already done) the institution which they control.

The defence by the President of the character of the recipients and the general *raison d'être* of the Kitchen, debateable though these no doubt are, has no relation to the subject raised in this letter, or in previous animadversions upon it.

It may interest your readers to know that since the publication of the articles which the writer contributed to your columns, at least one important institution has made arrangements for complete co-operation and partial amalgamation with the Jewish Board of Guardians. The person chiefly responsible for this arrangement recently stated that it was brought about mainly as a result of the publication of the articles referred to.

Yours obediently,

TERTIUM QUID.

BACK TO THE LAND.

SIR,—This week's issue of your valued paper is rich in material regarding the above subject.

There is the sermon of the Rev. G. J. Emanuel on the now ever-rising cry of "Back to the Land," and also the letter of Mr. Lipman on the same theme, but in the Latin form, "Ad Terram." The former is a fine, almost poetical eulogy of the cultivator's art and very true to fact, and also the passionate utterance of a Jewish heart grieving for the landless condition of his people. Mr. Emanuel advises his hearers the sacrifice of incomes and other almost extreme measures in order to effect the great object of the security of the Jewish people. Here also Mr. Emanuel fits the cure to the disease. One has only to imagine the fact that the Jewish nation is absolutely defenceless, and no Jew knows when he himself or a relative of his may be murdered with impunity, or deprived of his livelihood, or prevented the free movement for earning it, to see that sacrifice of incomes is no advice of a wild talker, but the soundest sense. I am afraid it will not be incomes alone that will be sacrificed, but much blood also. "The Torah is not maintained except by the readiness to give up life for it."

But Mr. Emanuel does not see any existing scheme that would effect his purpose. Neither Zionism nor its independent nursling, Territorialism, is practicable at present, and very opportunely Mr. Lipman comes with his perfect scheme of colonisation in England. Nothing seems more ideal. This country is near to where most Jews live. Living and machinery are cheap. Ten acres are calculated to go as far in England as 160 in the colonies. There are industrial occupations to go to in case of bad seasons and excellent markets for the disposal of produce. And, as has been shown, there are millions of acres absolutely idle and growing nothing but weeds that could be utilised for the support of thousands of families in comfort. Here is a grand chance of planting a great colony by our wealthy leaders if they will spare a hundred millions or so to buy up a few counties, and gradually dispossess the old English inhabitants, and plant them with several millions of our brethren from Russia and Roumania and Morocco. Is it not absurd to hope for it? Now let me inform you that the Jews own land here which they never utilise. There are 30,000 Jews in Manchester, many of them ratepayers who help by their money and work to keep up the hundreds of allotments that our corporation owns in different parts of the City of Manchester. But they do not hold five per cent. of these allotments. I do not think there is one Jew that has an allotment. Again, you remember how Sir Moses Montefiore worked the whole of his life to promote Jewish agriculture in Palestine, but one does not remember that he ever proposed an agricultural colony for Jews on his considerable estate in Ramsgate. The reason is plain: these countries are not our home. For every Jew that would come to take up an allotment or holding in England, there would be hundreds of native English unemployed clamouring for the same and they would get it in preference. Land occupation is different from a temporary sojourn in a country for purposes of trade. As between Palestinianism and Territorialism, there would be much more commonsense in a few Jewish millionaires sacrificing a good portion of their incomes and quietly arranging with the Sultan for two or three millions, with the purpose of obtaining the use of waste lands there and free access generally in Palestine, than any attempt to get large tracts of territory for Jews in Britain.

Moreover, I am not sure that even a brand new country in a far-off region, without population, would be as practicable for colonisation by Jews as Palestine in spite of its Arabs. There is something in the fact of its being the Jewish ancestral estate, which has drawn men like Sir Moses Montefiore to sacrifice comfort and endanger life on its behalf, and urged Dr. Herzl to throw away health and wealth in the same cause. If the Jews can be persuaded to sacrifice their incomes and their lives, then Palestine is just as feasible a field of colonisation as any other, and a more practical one. I venture, therefore, to translate "Back to the Land" and "Ad Terram," as far as Jews are concerned, by על האדמה "the ground the Lord thy God has given thee."

Yours obediently,

Glengariff, Withington, Manchester. B. SAUL.

JEWISH NATIONALISM AND RELIGION.

SIR,—I think it only fair to myself to say that I never made the extremely absurd statements Mr. Julian Miltone attributes to me and upon which he bases his letter to you which you publish in your current issue.

What I specially resent is the implication conveyed that I pretend to religious orthodoxy. I am not orthodox either in thought or practice, and have never laid claim so to be. This, however, does not in the least prevent my according entire respect and consideration to those who "profess and call themselves" orthodox.

Yours obediently,

82, Fordwych Road, Brondesbury. L. J. GREENBERG.

SIR,—The letter of Mr. J. Miltone in your issue of last week on the above subject raises a great and important question. There is no denying the fact that we Jews live in a time when religious observances among us have become very loose through one cause or another. Instead of denouncing those who cannot conscientiously believe any longer in that which was held so sacred by our forefathers, would it not have been better to go to the root of the matter and face what must inevitably occur with the march of time? In my humble judgment I think that had we Jews been a nation apart, had we lived an independent political life, it would have been possible for a good many Jews who are now secularists in their opinions, to work with us for our national welfare. And for this credit must be given to the new nationalist movement among Jews that it has been able to attract many of our race who have not been with us before. For this reason I certainly concur with your correspondent that it does not behove, nor is it right tactics for, a leader of any Zionist school to denationalise any Jew who has severed himself from the traditional Judaism. This method has been tried before in our history, but I doubt if it has benefited us. If there is one thing, above all, that we Jews must try for, it is to agree to differ. Our internal squabbles were a great curse to us in past ages. I cannot conclude without expressing my entire agreement with Mr. Zangwill in calling to life his new organisation, the "ITO." It provides a broad platform on which all sections of Jews can unite. May success crown his efforts, and may he see something tangible and lasting done for the benefit of our sorely-tried brethren in Russia and elsewhere. The time of talk has passed—we must act; Zionist or non-Zionist, we can now co-operate and make the new organisation, the "ITO," the success it deserves to be.

Yours obediently,

43, Hythe Bridge Street, Oxford. L. FREEDSON.

SOME ACADEMIC QUESTIONS.

SIR,—In a recent issue the Rev. D. Wasserzug put some questions. I should like, with your permission, to refer to two of them. The piyut אלה אזכרה, relating to the ten martyrs, may be described as being founded partially on fact and partially on imagination. Graetz seems to allow for seven of the martyrs, but he does not include R. Eliezar b. Shammua among the number. David Gans in צמח דוד however, includes this Tanna, and in support cites Sepher Yuchsin; but in venturing to tread where angels fear to stand, I claim the Midrash Koheleth in proof that the end of Rabbi Eliezar b. Shammua's existence was not the martyr's crown, but as the friend and protegé of royalty. The incident recorded in the Midrash is too long to be reproduced here, but, briefly stated, the Tanna was the means of rendering great kindness to an Idumean Prince whose real position was then unknown to him, and who had been shipwrecked. This prince, on being raised to the dignity of a throne, was enabled to reciprocate the services of R. Eliezar b. Shammua by granting the petition of the latter to avert an edict which had been passed to exterminate the Jews for some affront they had offered the King during his obscurity (Midrash Koheleth Rabbathi on verse, "Cast thy bread upon the waters") (Parsha II, Section 2). May it now, therefore, be presumed that the sacred poet, who Mr. Wasserzug has authority for stating was R. Solomon Ephraim Leutschuz ben Aaron, was not accurately informed, or was not concerned with the strict sequence of the facts of his matter? This view is confirmed by the assertion that all the martyrs enumerated in the piyut were sentenced at the same time, and by the same tyrant, which even Gans does not concede. In this connection it is a moot point whether it is permissible—from an ethical point of view—to introduce into the synagogue service poems which, however intensely pious and emotional, are not founded in their composition on strict facts.

Rabbi Solomon Ephraim Leutschuz ben Aaron, according to Mr. Wasserzug's authority, composed the poem in 1619, and David Gans published his צמח דוד (according to the "Jewish Encyclopedia") in 1592. These dates would allow it to be inferred that the latter was the authority for assigning to R. Eliezar b. Shammua a martyr's death.

With reference to the initial words of the Piyutim of the Neilah Service, referred to by Mr. Wasserzug, I remember being struck in childhood with their remarkable character, on account of the prominent type given to them in the Machzor I used, but this may have been due to mere verbal coincidence, and not to design. I share his curiosity with regard to this composition which does apparently point to some pantheistic doctrine. I would, however, call attention to another piyut which, on the other hand, as easily recalls, by misconstruction, a well-known Christian doctrine. I refer to one of a series which begins with אז מלפני בראשית recited during the Kedusha, in the Musaph of Yom Kippur. In connection with this subject I once wrote to the Rev. Dr. Löwy for his valued views, and he wrote me explaining that it described the system of creation and of the Messianic advent from a purely cabbalistic standpoint, and that, as such, it departed from Biblical Judaism. The learned doctor also promised that he would further study the subject, to which I had called his attention, and would give the outcome of those studies in the Jewish press, but although I have been on the look-out, I do not remember his article having appeared. I may not have satisfactorily replied to Mr. Wasserzug's queries, but I have advanced them a point further, and I am sure that as the subject is a very interesting one, it would be an advantage if there were further elucidation by other readers of your esteemed paper.

Yours obediently,

87, Queen Victoria Street, Tredegar. S. LOUIS HARRIS.

KEW AND BRENTFORD HEBREW CONGREGATION.

SIR,—May I crave a little of your valuable space for the purpose of calling the attention of Jewish residents in the Thames valley to the fact that a congregation has now been formed.

A Provisional Committee was elected at a meeting held last Sunday, at the house of Mr. Pinto, Brentford, and arrangements will be made for the holding of services in suitable premises, Minyanim on occasion of Jahrzeits, Hebrew and religious instruction for the young, Chevra Kedisha functions, affiliation with the United or Federated Synagogues, and other requirements. In view of the particularly attractive country, as well as the facilities for cheap transit and low rentals in these parts, the existence of a congregation may lead to many families removing from the less favoured

parts of London to enjoy the simple life and to give their children healthy amusements in the open air.

Any enquiries addressed to the Assistant Hon. Secretary, Mr. H. Pinto, 311, High Street, Brentford, or to me, will receive immediate attention. The Committee will feel specially grateful for the names and addresses of Jewish residents, to whom invitations would be sent in time for the next public meeting.

Yours obediently,
S. Lennox Loewe.
31, Wolseley Gardens, Gunnersbury, W. Hon. Secretary.

A VICTIM OF RUSSIAN TYRANNY.

Sir,—Your notice of the trial of Leah Abrahams, which happily terminated in her acquittal from the graver of the two charges brought against her, very properly describes this poor woman as a victim of Russian tyranny. Seldom has an incident been brought to public notice which throws so strong a side-light on the tragedy of Jewish existence in Russia. Here is a poor woman whose husband is sent to the front. Instead of being supported during his absence by the State for which her breadwinner is fighting, she is barbarously thrust out of the town in which, according to the wicked interpretation of the Russian law, she has lost her right to reside, and seeks a home with her brothers in the United States. But being about to become a mother, or for some other reason, she is refused admittance to New York, and sent back to Hamburg. From Hamburg the unfortunate refugee makes her way to London, where a family with whom she claims relationship take pity upon her and give her temporary shelter. For reasons that one can surmise she conceals her condition from these good people, with the unfortunate result that has been made public.

Happily, the attitude of the judge was throughout most sympathetic. Nothing could have been kinder than Mr. Justice Jelf's treatment of the case, while the action of the jury in recommending the prisoner to mercy on the minor charge of which she was ultimately convicted was also gratifying to observe. But even in an English Court of Justice, where one expects the fairest of fair play, a prisoner does not always get the consideration to which he is morally entitled. Thanks, however, to Mr. H. S. Q. Henriques, who was entrusted with the defence, not a point that could tell in her favour but was made the most of. His cross-examination of the medical witnesses in particular was so skilful a piece of work that it might be described as a *tour de force*. For it was the reverse of easy to obtain from them the admissions which finally led to the abandonment of the main charge. And when it came to the minor charge, anything less powerful than the appeal which Mr. Henriques made to the jury on behalf of this poor, hunted creature might easily have failed to win from them a recommendation to mercy. Mr. Henriques undoubtedly deserves the thanks of our community not only for his public spirit in undertaking the case, but for having striven so successfully to save our communal good name in this matter.

Yours obediently,
Observer.

SUGGESTED SYNAGOGUE REVIVAL OF OLD OBSERVANCES.

Sir,—When reading in synagogue on Saturday the Haphtorah of the day where Solomon is described at his dedication of the Temple as, "kneeling on his knees" (Kings i., 8), the thought, which is often paramount in my mind, recurred to me. It is to be deplored that the old Jewish custom of kneeling at prayer should by so many be considered now as a sin. The reasons when we were in captivity surrounded by idolaters, for giving up kneeling, which seems the most reverent position at times for prayer, and especially for the child's early use, no longer exist, and, in this age of irreverence, would it not be well to reintroduce it in our communal schools and clubs? Of course it is even now at the option of individuals to use it, as I have since childhood, for private prayer. For the same obsolete reasons our public worship has been deprived of the inspiring beautiful music which was the principal feature in Temple service. Even in the one Synagogue in London where an organ is permitted, it is played by a non-Jew. To me, this is a sad inconsistency. Surely no part of a holy service can be called work, and a Jew must enter more into the spirit of the hymn than he who plays only for the sake of the salary, though he be of a devout mind. Our service has of late years awakened much to the spiritual side, and we should continue to throw aside the few remaining trammels which savour of the Inquisition.

Yours obediently,
Solomon.

THE SYNAGOGUE FOR THE RISING GENERATION.

Sir,— The letter of "A Manchester Jewish Junior" in your last issue is very timely, and it was with great pleasure that I and several of my friends read it

It is really very much to be deplored, but nevertheless a fact, that all the shortcomings he mentions are perfectly correct, and, I think, these might even be added to. I have myself noticed on several occasions the Wardens, instead of themselves setting a good example to the rest of the congregation, discussing communal affairs during Divine service. All such matters might very well be discussed and decided upon beforehand. As a proof of the unattractiveness of our service, it is no uncommon thing to see a fair number of the worshippers promenading in the synagogue grounds while service is being conducted inside the sacred building. To such as these, I say, the service must be wanting very much in solemnity and attractiveness.

But what is the remedy for all this? I think your correspondent hits very near the mark when he says we require at the head of our congregations men of learning, and men who understand the ideas of British youths. We must not forget that our congregations of the future will be composed chiefly of natives of this country, and the foreign element will be there in very small numbers only. Therefore, I say, commence now to instruct your younger members how a synagogue should be conducted, for the time will come when these youths must, of necessity, occupy the highest offices in the congregation. This can only be done by making them regular worshippers whilst they are still young; so that the love for the observance of their religion will grow with them. Conduct your service in such a way that it will appeal to them and be an attraction for them. To my mind, the essential points are solemnity and decorum. Solemnity inspires awe, and decorum is bound to follow of its own accord.

Yours obediently,
Manchester. A Junior Sephardi.

SOCIETY OF PROMOTERS OF CHARITY.

Sir,—The sudden access of cold weather suggests my addressing you on the claims of the above institution rather earlier in the year than is my wont, and I trust that the sharpness of the season may warrant my doing so. The work on which this society has been engaged for the past 65 years is probably known to most of your readers, and they only need to be reminded of it. That the institution is now well established in the confidence of the community is proved by the fact that last year they entrusted us with £900, from which £200 has to be deducted for the cost of engaging a theatre for our annual benefit performance. This left us with about £700, which was distributed to the poor in the form of bread, meat and coal tickets, including 1,000 loaves to the Poor Jews' Temporary Shelter. Those loaves went to feed the Russian reservists who came to London last winter in so sad a plight. This particular charity was a little out of our beaten track, but in the exceptional circumstances that presented themselves, it was certainly justified. For the rest our charity is afforded through the ordinary channels to the necessitous poor, and is only granted after due investigation of each case. Some of its recipients were found to be destitute of food and firing in the bitterest depths of winter, and there can be no doubt that many a breadwinner who found himself out of employment temporarily was enabled through our aid to tide over bad times. Such cases will present themselves every year, and it is to meet them that the Society is now making its appeal to the benevolent for the winter of 1905-6.

Yours obediently,
A Promoter of Charity.

***** To ensure insertion, letters intended for our "Correspondence" columns should reach this office not later than mid-day on Tuesday.**

RECEIVED.

Soup Kitchen: From Mildred and Ruby, in memory, £1.
Penny Dinners: E. H., 5/-; "Won at Playing 66," 4/6; A Child Lover, 1/-.

Jottings from South Africa.

[from our correspondents.]

Cape Town.

On September 24th, the Committee of the Cape of Good Hope Benevolent and Helping Hand Society presented Mr. J. Friedlander with an illuminated address on the occasion of his seventieth birthday. The Mayor of Cape Town (Councillor H. Liberman, J.P.), President of the Society, the Town Clerk, and the Rev. A. P. Bender, M.A., accompanied by the Vice-President (Mr. L. Jacobs) and Committee of the Society, were present. The Mayor, in presenting the address, referred to the long connection of Mr. Friedlander with charitable bodies in South Africa, and to the particular services rendered by him to the Society which was honouring him. He dwelt upon the fact that Mr. Friedlander was one of the pioneers in the Midland Districts, and that his services in the cause of charity had been rendered freely to all denominations and races. The Rev. A. P. Bender also referred to the universal respect in which Mr. Friedlander was held in the Cape Colony and to the great services rendered by him and Mrs. Friedlander to members of all creeds and nationalities during a residence of many years in the remoter parts of the Colony, and more recently in Cape Town. Both Mr. and Mrs. Friedlander were shining examples to the Jews in South Africa for the noble and unselfish manner in which they had laboured in the cause of charity. He wished them many long and prosperous years in the company of their family. The Secretary, Mr. Gaffin, then read the address.

Pretoria.

A public meeting of Zionists was held on September 17th at the Trocadero Hall, the Rev. M. Rosenberg, President of the Pretoria Zionist Association, in the Chair. The Chairman appealed for unity among the Zionists of South Africa. Mr. S. Goldreich, in moving a resolution pledging the meeting to work in accordance with the Basle programme, and to support the heads of the movement, said that the undying affection which the Jew entertained for the country of his forefathers in no way affected his loyalty to the country in which he resided. Mr. A. M. Abrahams, in seconding the motion, said the cry of "Where to?" could only be answered by attaining a legalised home in Palestine. The Rev. Dr. Landau, in supporting the motion, said that the Jewish national literature gave rise to the national idea, for as it was impossible to bring up the young generation of our people in the spirit of pure Judaism in an environment where they were subject to foreign influences, it was necessary to acquire the only nursing ground possible for the cultivation of the national spirit, namely, the ancient land which gave it birth—Palestine. That was why he spoke against Uganda at the recent Conference, and that was why the Congress must not be turned away from its original idea. On the motion of Mr. B. Goldberg, seconded by Mr. H. Miller, a vote of confidence in the South African Zionist Association was passed. Mr. Vere Stent, a Christian, expressed his sympathy with the Jewish national spirit. £21 was collected in response to an appeal by the Chairman.

Bulawayo.

The annual report of the Hebrew Congregation states that the membership has been well maintained. The custom has been introduced of adding a short sermon to the Friday evening services. The school in connection with the synagogue consists of four classes, whose work shows a steady improvement. The services of the Rev. M. I. Cohen, the Minister and Headmaster, are referred to with satisfaction. The balance-sheet shows income £864 and expenditure £885.

Durban.

The annual meeting of the Hebrew Congregation was held on September 24th. The following were elected officers: Messrs. C. P. Robinson, President; D. N. Henochsberg, Treasurer; A. Rittenberg, Treasurer; B. Lipinski and A. Simon, Trustees; J. Da Costa and H. Lipinski, Auditors; P. Wartski, F. C. Hollander, B. Shlom, R. Goodman, H. D. Hanson, P. Lazarus and L. Hammerstein, Committee; N. D. Morris, J. Solomon, B. Shlom, F. C. Hollander, J. Samuel and A. Bloomberg, School Committee; P. Lazarus, L. Goldberg, J. Solomon and A. Bloomberg, Burial Board.

Pietermaritzburg.

The death took place on September 20th of Mr. Sam Nathan, of the firm of Nathan Bros. He had resided in Pietermaritzburg for a quarter of a century, and was for many years President of the Hebrew Congregation. The Rev. A. Levy journeyed up from Durban to officiate at the burial.

Port Elizabeth.

A Society has been formed by Jewish lads of Port Elizabeth, and will be styled the "Children of Zion."

At Caxton Hall, Caxton Street, Westminster (formerly Westminster Town Hall), there is a bust in room 13 on which is the following inscription:—"Solomon Hyman Cohen, Born Jan. 17th, 1810: Died April 26th, 1894. The first Jewish Overseer in England, which office he filled in St. Margaret's Parish from 1868-1872." Mr. Cohen was in business many years at 32, Broadway, Westminster, where he died. The bust to which reference is made above was placed in the then Town Hall, Westminster, a few years before his death, to mark the appreciation of his colleagues on the Vestry, of his long service on that body, and the respect in which he was held generally by the ratepayers.

Apollo Club.—The inaugural ball of the session was held at Mozart House, Albion Road, on Monday, and was a decided success.

The Falashas.

INTERVIEW WITH M. FAITLOVITCH.

[FROM OUR CORRESPONDENT.]

PARIS, 23RD OCTOBER.

I recently sent you a translation of a letter (printed in your issue of October 13th) curious in its touching naïveté, which the Falashas begged M. Faitlovitch to transmit to the Jews in Europe. This letter, which was drafted by Falasha priests in the region of Gondar (the former capital of Abyssinia, which is still an important religious and commercial centre) is written in the official language of the country, the Amharigna; the original, which is on parchment, has been sent to Grand Rabbin Zadoc Kahn. M. Faitlovitch, who studied Oriental languages with Professor Derenbourg and the lamented Professor Jules Oppert, and especially Ethiopian with that master of the language, Joseph Halévy, was thoroughly qualified for a journey in Abyssinia. He was commissioned by Baron Edmond de Rothschild to inquire on the spot into the situation of

Taamrat Emmanuel. Ghétié Jeremiah.

[Two young Falashas (dark-complexioned Jews) of Abyssinia.]

the Falashas, concerning whom several successive explorers had learnt that they lived firmly attached to Judaism in spite of constant attempts to tear them from it.

M. Faitlovitch left Paris in January, 1904, and returned from his mission in the following August. He will very shortly publish the report which he has addressed to Baron Edmond de Rothschild on his exploration; and he proposes later on, as soon as his leisure permits, to write a detailed work on the regions which he has just visited and of which he has brought with him very many curious photographs. Pending the time when these publications will see the light, I wished to gather from M. Faitlovitch some impressions which his journey left on him and information on the material and moral situation in which he found the Falashas, and I asked him to be good enough to communicate them to me for the benefit of the readers of the ***Jewish Chronicle.*** The young explorer was very enthusiastic about his journey; he was very happy to have come into contact with these abandoned brethren in faith, and full of hope in a fruitful regeneration of the Falashas if our coreligionists are willing to interest themselves in them, to initiate them in the advantages of intellectual culture which they are incapable of acquiring themselves, but to which they aspire with all their energy, and to inculcate in them a religion for which they profess the greatest love, but which they know only very imperfectly.

I will now let the explorer speak in his own words.

"It is remarkable," he said to me, "that all explorers who since James Bruce, have attempted to study the Falashas, were only able to do so in a very incomplete manner, and that several of them gave erroneous or inadequate reports. Recently again, there appeared on this subject an article inspired by the best intentions, but in manifest contradiction to fact. It is true that the task is difficult and perilous. Certain travellers who might have brought their mission to a successful issue were unable to do so owing to exceptional circumstances. This was the case with my teacher Halévy who, having been charged by the Alliance Israélite with an exploration in Abyssinia owing to his knowledge of the Ethiopian language, was obliged to interrupt it in consequence of the troubles which broke out in that country in 1868, but who, nevertheless, took away with him some valuable texts, such as the Prayers of the Falashas, published in 1877, and the ***Téézaza Sanbat,*** published in 1903, and information which impelled him not to lose sight of this interesting people, and to induce his pupils to go out and visit them. Other explorers were obliged to retrace their footsteps, discouraged by the difficulties of communication or by the savage state of the populations who dwell in this continent, which is often ravaged by savage tribes.

"I made up my mind not to be daunted by obstacles and not to listen to the advice which was given to me in Erythrea that I should not venture into the provinces of Tigraï. I congratulate myself to-day on having successfully completed my mission. I must say that everywhere my task was facilitated by the Governors, representatives of the Negus Menelik to whom I had been recommended and who placed an escort of soldiers at my disposal.

"I first came into contact with Falashas at Axoum, the ancient capital of Ethiopia. What struck me first when I told them that I was one of their brothers was their sentiment of extreme reserve, I might even say the distrust and incredulity, with which they received my statements. 'Every time a European comes to see us,' they declared, 'he proclaims himself a Jew; but that is only in order to act upon us the more surely and to convert us.' This was, in fact, the way in which the missionaries acted on their minds by persuading them that the Jews no longer existed in the world, as all of them had been converted. In this way they thought that they would make the conversion of the Falashas more easy; indeed, they succeeded but too often. For a long time the Falashas had rested their hopes on the Jews of Europe; but seeing that up to the present their confidence had been deceived they said to themselves that the Jews throughout the world had ceased to exist, and that they alone remained. Gradually, however, I succeeded in inducing them to abandon their reserve, and at length I dissipated their distrust. I was then able to obtain from them most interesting information on their conditions of existence and their religious and moral life.

"I visited a large number of Falasha villages, and resided entire months among my coreligionists. To such an extent did I gain their confidence that one of them, who lives at Fendja (near Gondar), being desirous to see his son better instructed in the Jewish religion and acquire a European education, authorised this son to return with me to France. This young man, who is of robust constitution and of quick intellect, is named Ghétié Jeremiah, and is twenty-three years of age. Another young man, Taamrat Emmanuel, of Djenda, near Gondar, who is eighteen years old, and whose physical and moral qualities likewise struck me, also begged that he might accompany me to France. I brought both these young men with me; they are at present being boarded at the Normal School for Teachers of the Alliance Israélite, until a definite decision is arrived at respecting the place where it will be most suitable for them to reside. This will largely depend on the manner in which they are able to bear the climate of this country.

"You wish to know the actual number of the Falashas. This is a difficult thing to determine, for it would have been necessary to visit the whole country, which is hardly possible in the short period allowed to a mission and in the midst of the hardships of a journey on the back of a mule. Moreover, they are spread over a very considerable number of villages, where they form small groups of between 30 and 60 families. I could not visit them all. I may, however, say that I saw at least 8,000 of them during my stay in the country. I found several important communities, notably at Adenkato and Adi-Choa. I stayed a month at the first-named town, which is situated in the south. In the north I studied the Falashas who are spread over several villages round Gondar. It was near there, at Gouraba, that I had long conversations with the religious chiefs of the Falashas. They showed great joy at seeing a brother in faith, who had come from so great a distance. They told me that a number of Falashas who had been forcibly converted wished to return to Judaism. There exists in the province of Dembea an entire class of these converts, who do not fraternise with the Abyssinian Christians, and who, on the other hand, have been disowned by their former brethren. The religious chiefs in the region of Gouraba were the people who transmitted to me the appeal with which you are acquainted.

"The Falashas, perhaps, have something in common with the Karaites in the sense that they are only Mosaists. Nevertheless, an essential difference separates them. The Karaites voluntarily do not go beyond the Bible, and neglect oral tradition and the Talmud of which they have a knowledge. But it is due to ignorance, for which they are not responsible, that the Falashas have remained attached to Mosaism only. I should add, however, that they have some acquaintance with rabbinical traditions. They have not even been able to observe all the Mosaic observances. I remember that one day when I spoke to them about tephillin, they requested me to procure some sets immediately. They are burning with a desire to know and to be initiated in the Jewish religion in its entirety in order to practise it like their coreligionsts. They are very religious; they assemble in their houses of worship, and in their prayers they incessantly express their hope in the restoration of Jewish nationality and in the return to Jerusalem. In default of synagogues, called ***Mesghib*** or ***Biete-Eghziabeher,*** they meet at the houses of their ***Kahens*** (priests), or ***Debteras*** (learned men). They often pray also in the open air; for example, on the Feast of Pentecost, when they celebrate on a hill the anniversary of the promulgation of the Law. They observe the Sabbath and the Festivals, occasionally with a difference of some days in the date. They, however, know nothing about Chanucah and Purim. They are also unacquainted with Hebrew; their sacred tongue is the Gheez, sister language to Hebrew and Arabic. They rigorously practise the laws of purification; as soon as they touch a non-Jew they take a bath. They practise circumcision and Shechita, and strictly keep the fasts; pious people even fast every Monday and Thursday.

"Religious instruction is the only education which their children receive. It is imparted to them by the ***Kahens*** **and** ***Debteras,*** who teach the Bible, sacred history and prayers. The ***Kahens*** **and** ***Debteras*** lead the same existence as their less educated brethren. Their life is essentially an agricultural one; living for the most part in the villages they cultivate maize, barley, vetch, and the necessary produce for their cattle. The dwelling of each family consists of three or four primitive constructions surrounded by a courtyard where their stables are placed. Formerly the Falashas exclusively occupied themselves with the cultivation of the soil; but, gradually, owing to the incitements of the heads of tribes and of the clergy, they were despoiled of their landed property and reduced to work on the land as employés and as farmers for the Abyssinians. The latter have, however, recognised, not only the intellectual superiority of the Falashas, but also their aptitude for various trades. They, in fact, execute all building works, and even erect churches; they are blacksmiths, masons, architects, etc. They live very happily in the country, where they maintain cordial relations with the other inhabitants when these are not incited against them by the chiefs and the missionaries. I may say, however, that the Negus Menelik shows them much goodwill.

"I will not speak to you about their food, their clothes, or their language. Fairly accurate information on these matters has been published. When the opportunity serves, I will return to these subjects and I will deal with them in detail in my book. I will also speak of their family life, which has preserved the patriarchal character of the ancient Jewish family life. Polygamy or divorce are things unknown among the Falashas. Their families are fairly numerous; on the average they have six children.

"Such, briefly told, is the situation of these coreligionists who proudly claim their status as descendants of Abraham, Isaac, and Jacob. In the midst of the ignorant populations among whom they dwell they form an élite desirous of emerging from their degraded condition, burning with idealism, full of love for the faith of their ancestors, which they would not abandon except if compelled to do so by violent methods. These brothers must be retained in the religion of Israel; and with this object the Jews in our country must interest themselves in these Israelites who are so worthy of their sympathy and solicitude."

The Haifa-Damascus Railway.—The railway from Haifa to Damascus has at last been completed. The *Manchester Guardian* says:—

The line starts at Haifa and runs along the Esdraëlon Plain, *viâ* Jezreel and Gideon's Well, to the river Jordan, following the route originally selected; but on passing the famous river, now spanned by the first iron bridge, the line goes eastwards to Ed Deraah and thence to Damascus. Palestine, on both sides of the Jordan, has thus become possessed of its first normal-gauge railway, due in its initial stages largely to Lancashire enterprise, and the old kingdom of Bashan is once more brought within easy reach of the Great Sea at Mount Carmel, while Ed Deraah, or Edrei, the capital of Og, the giant king, is to-day a junction on one of the world's more important railway trunk systems, now in course of rapid construction.

FIRST AID TO THE INJURED.—A course of five lectures (for men only) are to be given in the classrooms adjoining the Poet's Road Synagogue, Canonbury, by Dr. M. Block, provided a sufficient number of names are given in before November 19th. The probable date of the first lecture will be Sunday, November 26th, at 4 o'clock. All members passing the examination at the termination of the course will be entitled to the certificate of the St. John Ambulance Association. The Hon. Secretary is Mr. Edward Selinger, 143, Wilberforce Road, Finsbury Park.

Trafalgar Day.

A Sermon Preached at the New West End Synagogue, St. Petersburgh Place, on Sabbath Shemini Etseres, 21st October, 1905.

By the Rev. S. SINGER.

"On the eighth day he sent the people away, and they blessed the king: and they went unto their tents joyful and glad of heart for all the goodness which the Lord had wrought for David his servant, and for Israel his people."—I. Kings, viii., 66.

The chief note of our festival is one of rejoicing. It marks the completion and the fruition of the year's labours. It marks also the conclusion of a series of celebrations during which we have been guests, as it were, of our Lord and King in His house. The rejoicing is to be cumulative and to grow in intensity. Such, at least, is one purpose of our Eighth Day of Assembly. But along with this note of joy, and blended with it, is a note of sadness. For the Eighth Day of the Festival is one of those Memorial days for the Departed, which the Jewish ritual connects with the various festivals of the year. It is an ancient rule of the synagogue to recall on this day the memories of the dear ones whom we have loved and honoured, and lost, and to pray for their repose and bliss. Is there anything incongruous in all this? Surely not. It is but a reflex of human life in general, where gain and loss, good and evil, joy and sorrow, meet each other, nay, melt into each other, and where, indeed, there can be no light without shadow. So there is nothing really inharmonious in the union, of which this day is an illustration, of gladness and of solemnity. The main thing is the spirit in which we harbour these emotions. It depends upon ourselves to utilise and hallow them both.

By an interesting coincidence this day is also the hundredth anniversary of an event that stirred the hearts of our countrymen as no other has ever done with the intensest joy, as well as the profoundest grief, an event that formed the greatest triumph England had until then achieved of liberty over tyranny, but achieved at the heaviest cost she has ever had to pay for victory. And yet those who mourned the death of Nelson at the battle of Trafalgar could not but have felt that he was fortunate in the opportunity of his death. To die a hero in the hour of victory, his work accomplished, his fame imperishably established, beloved and adored by all with whom he served and for whom he served, what happier fate could a true warrior desire? Irresistibly one is led to contrast Nelson's end with that of the man whose sea-power he effectually broke, and who, after a career of conquest unparalleled in the history of the world, fell a captive into the hands of his enemies, and was doomed to eat his heart out in his remote island prison, until, after many weary and hopeless days, death gave him release. "It was," as has been said, "scarcely possible for any mortal to depart in a brighter blaze of glory than Nelson. He has left a name and an example which to this day are an inspiration to his countrymen, and especially to the youth of Britain, a name which is our pride, and an example which will continue to be our shield and strength."

It is hardly necessary in this place to dwell upon the genius and greatness of Nelson. The newspapers are full of the subject just now, and everyone of us, young and old, must be acquainted, in outline at least, with his memorable story. But there are one or two points to which we who are Jews as well as Englishmen may direct our attention with special interest and advantage. One is the fact that our great national hero was a man cast in an essentially religious mould. We know his faults—the faults of the great are, as a rule, the first things men who are not great fasten on, and the last they let go—but God has judged his faults; and to-day we prefer to think only of his virtues. As with many others who have been illustrious leaders in war, a religious strain pervaded his whole being. How are we to account for this? Probably it is that, so often face to face with death, these men realise more keenly not only the uncertainty of existence, but the presence of Him Who is Lord over life and death. In Nelson's case the signs of such a devout temperament meet us constantly. He never embarked upon any enterprise, nor ever engaged in battle, without first commending his soul to God, and asking for the divine help to enable him worthily to do his duty. And the very habit of religious communion inspired him to ever higher ideals of duty. Confronting on one occasion a naval force more than twice the strength of his own, and with his own ships but half-manned, he wrote before the battle began, "The lives of all are in the hand of Him Who knows best whether to preserve mine or not; my character and good name are in my own keeping." Who can help being moved as he reads how Nelson spent the last moments before the final great battle that, though at the cost of his life, secured for his country that supremacy on the sea which has now lasted a hundred years? Having made his dispositions and seen that all things in the fleet were in order, he retired to his cabin and wrote the following in his diary: "May the great God whom I worship grant to my country and for the benefit of Europe in general a great and glorious victory; and may no misconduct in anyone tarnish it; and may humanity after victory be the predominant feature in the British fleet! For myself, individually, I commit my life to Him that made me; and may His blessing alight on my endeavours for serving my country faithfully. To Him I resign myself and the just cause which is entrusted to me to defend. Amen, Amen, Amen." Every word and thought breathes a spirit of faith and godliness, strong and simple like the antique Hebraic spirit itself, with which it would be strange, indeed, if we Jews did not sympathise.

You will readily understand that the great and world-moving events of that time could not leave untouched so loyal a section of the population of England as the Jews. A hundred years ago Anglo-Jewry was a very different body, alike in numbers and in influence, from what it is to-day; but in spirit the Jews of England, though still living here more or less on sufferance, were one with their countrymen, and joined with them fervently in pouring out their hearts in thankfulness for those victories which were a promise of security against an insatiable ambition that threatened to enslave the world.

It may interest you to hear an account of the service that was held in the synagogues in connection with the general thanksgiving in 1805 after the news of the victory of Trafalgar had reached these shores. The Order of Service and Special Prayer (of which, as can be imagined, very few copies now exist) were intended for use in all the synagogues both of the Sephardic and Ashkenazic rite, and were prepared under the direction of their ecclesiastical chiefs, Raphael Meldola and Solomon Herschell, who had shortly before been appointed to their respective offices. The form contains a large number of appropriate psalms and verses. The special prayer is a striking composition. It is full of references to the sea, the storm, the raging of the billows, and the stilling thereof, the divine deliverance granted to those who go in constant danger of their lives. We are reminded how those were put to shame and confounded who sought our ill, and laid deep their plans against the great and glorious Kingdom of Britain, which sitteth by the harbours of the sea. "We prostrate ourselves in Thy holy temple to acknowledge Thy name for all the goodness Thou hast shown unto us. When the strong vessels of the enemy were in sight a spirit of valour clothed our captains and sailors to do battle against them. They drew up their vessels in array against the enemy, line against line. Then wast Thou our helper. Our choicest ships were there with admirals and commanders, swifter than eagles, stronger than lions. Where the foe went there went they, and when he stayed then stayed they to make an end to the vengeful enemy. Thou didst deliver them into our hands—some to death, others to captivity. Our flag Thou didst set on high. Thou didst give us the shield of Thy salvation, and Thy right hand supported us. From the wild and tempestuous winds Thou didst deliver us; from the destructive fire Thou didst save us, and from many a disaster Thou didst rescue us. And now our head is exalted, while their hope is perished who thought to take to themselves as prizes our vessels laden with all manner of precious things, and to despoil us of our possessions in the lands wherein we dwell. Strength fails us to tell of all Thy wondrous deeds on our behalf, for Thy loving favour is higher than the heavens, neither is there any end to Thy praise." Then follows a prayer for King George III., and the Royal Navy. Finally, there is a prayer for peace in palaces and in huts, and for the welfare and prosperity of the country. All this, you will feel, is some indication of the patriotic spirit that animated the Jews of England one hundred years ago, long before they enjoyed all the privileges of citizenship which are now happily ours in full and unstinted measure.

Looking back to those days, and comparing them with our own, among many reflections that will occur to us there is one that ought to stand out with cheering and welcome pre-eminence. It is this: that human hatreds—even the hatreds engendered and fostered by war—are happily shortlived. Read the history of the struggles in which England was engaged with France during the latter part of the eighteenth and the earlier part of the nineteenth centuries, and you would say that never could the antipathy between them disappear, never could these two nations be friends again. And yet the time has come when the old ill-feeling has not only subsided, but has died out. Indeed, we had not to wait a hundred years for that. Already at the Coronation of the late Queen, of blessed and beloved memory, nearly seventy years ago, no foreign representative received a heartier welcome in this country than Marshal Soult, the veteran French officer, who fought many a fiercely-contested fight with the British. But thanks, humanly speaking, in the main to that consummate tact, that is to say that union of good sense and good feeling, which is one of the distinguishing characteristics of our gracious sovereign, never has there been a time when happier relations have subsisted between our nearest neighbours and ourselves. The officers and crews of the French fleet—for the brave ever honour most the brave—salute, as they pass it in Trafalgar Square, the effigy of the man who a century ago shattered and annihilated the naval power of France; and it is a coincidence from which we may draw a promising augury that the visit to our metropolis of representatives of the great Paris Municipality should be so timed as practically to synchronise with the Nelson centennial celebrations. Everywhere prevail signs of the most perfect mutual goodwill. The whirligig of Time brings in not only his revenges, but also his reconciliations. "The animosities are transient, the humanities are eternal." Thanks be to God for it. "Blessed," say our sages, "be He who changeth the times," and blessed also He who changeth men's hearts with them.

As for us English Jews, when we think of the marvellous changes that have taken place among us, in our civil, political, and social status during the last century, well may we too raise our voice in blessing for our king, and as we depart on this Eighth Day of Assembly, go to our homes, as our fathers did in Solomon's time, joyful and glad of heart for all the good which the Lord has wrought for his servants and his people. Amen.

At the time of the threatened invasion of England by Napoleon, all danger of which was averted by the Battle of Trafalgar, a number of Jewish residents of Portsmouth, among them ancestors of several well-known London families, enrolled themselves, together with other citizens, as volunteers for coast defence. The story is told of one of these Jewish volunteers, a Pole, that, standing as sentry, he challenged someone who approached the lines and demanded the pass-word, which happened to be "Nottingham." On the man endeavouring to go by, the Jew said threateningly, "If you don't say 'Nottingham' I'll troo ye" (run you through). "Nottingham!" exclaimed the stranger, who was immediately allowed to pass.

The Rev. Professor Dr. Gollancz, in the course of his sermon at the Bayswater Synagogue, on the 8th day of Tabernacles, from Ecclesiastes, referring to devotion to duty, remarked: The great men of the world—the heroes of history—were those who, while not spurning the pleasant things and joys of this world, however fleeting and deceptive, ever held before their eyes the great ideals of life, the responsibilities of rank and station, the demands of the vocation which they embraced; in a word, the meaning of the term duty. It was this devotion to the cause for which they lived, this faithfulness to the calling which they adopted, that suffered the world to forget even their faults in the hour of their glory. As Englishmen we have, since yesterday, been affected in different ways by two diverse ceremonials. Yesterday, amid the silent demonstration of genuine sorrow, the remains of one who had acted his part in life to the admiration of all who had worked with him and had observed his career from afar, were reverently and honourably laid to rest in the hallowed corner of the majestic shrine of Westminster. It was no slight honour, and the honour was an evidence of the hold which the sight of devotion to duty has upon the world—a debt which it does not always pay in life, but often defers to the hour of death or later, if it pays at all. To-day the ceremonial is of a different nature, yet the motive power is the same. It is an appreciation of the sense of devotion to duty which animated Lord Nelson, the hero of Trafalgar. The centenary of his death is celebrated amid the deepest feelings of gratitude which a nation can offer. His services to Great Britain will never be forgotten, and his name will endure as long as the British flag will be unfurled. If but his words of advice be followed which have become historic: "England expects every man to do his duty," our country will have nothing to fear, though enemies rise up from within or from without. Nelson's fame is undying, and the influence of his exploits on the navy of this country will be undying. Truly may the Pilot who has deserved so well of his country exclaim, full of hope and satisfaction: "My ships shall pass away, but the spirit of my men will remain." Right action, or, in its restricted sense, devotion to duty, amid, and in spite of, the vanities and failings of human existence, is after all the only thing which gives to life itself its true and lasting value.

On the eighth day of the Festival the Rev. Michael Adler delivered an address to children at the Central Synagogue, upon the duty of a Jew towards his religion and also to his country. He illustrated the latter topic by speaking of the lessons of the life of Nelson.

Western Synagogue.—The services at the Western Synagogue on the last days of the holidays were read by the Revs. H. Davids and Gerald Friedlander. On Saturday, Mr. Friedlander preached. He dealt with the centenary of Nelson, whose first victory at the battle of St. Vincent, 1797, commemorated also the year in which the Western Synagogue was founded. On Simchas Torah, the congregation were entertained at a reception in the Vestry Room by Messrs. J. Ullmann and A. Tannenbaum, the Chasan Torah and Chasan Bereshis, who also gave a treat to the children of the Synagogue Classes.

Mr. Bernard de Bear.

JEWS AND PITMAN'S METROPOLITAN SCHOOL.

SPECIAL INTERVIEW.

A representative of the ***Jewish Chronicle*** has had an interview with Mr. B. de Bear, the Principal of Pitman's Metropolitan School, where a large number of Jewish students are trained, and for the success of which he is mainly responsible.

Mr. de Bear, who is a member of the New West End Synagogue, informed our representative that his interest in shorthand dates from 1881, when he received an appointment at a small shorthand school in Holborn in a clerical capacity. Seeing shorthand so constantly around him, he began to make use of it, although he received no instruction, and soon he was asked to teach the subject. He had to read to students in an advanced stage, and he was thus able to perfect his knowledge of the system. This school did not prosper, and Mr. de Bear looked out for something else. He obtained an introduction as a shorthand writer to Mrs. Weldon, the famous "lady-lawyer." Mrs. Weldon, who is still living, was a lady against whom lunacy was alleged, and she conducted a great many actions against persons who tried to have her put away. Mr. de Bear had to take notes of all her cases, and was constantly in the Law Courts, sometimes for a fortnight at a stretch. Mrs. Weldon's principal action was against a well-known General. She conducted her own case, and had arrayed against her such distinguished counsel as the late Lord Chief Justice, Lord Russell of Killowen, Mr. Montagu Williams, and Mr. Charles Matthews. The case was tried before Lord Coleridge, and Mrs. Weldon won it with £1,000 damages. Mr. de Bear all the time acted as Stenographer, Secretary, and "handy man," and his services were acknowledged by Mrs. Weldon in most flattering terms in her autobiography.

It was this Law Courts work which enabled Mr. de Bear to acquire the high speed for which he is famous, and by teaching the art in the evening he kept his style correct and neat. Shortly after his connection with Mrs. Weldon, and while he was still in her employ, he joined the staff of Pitman's School (it was not then owned by the Pitman family) for evening work. This was in 1884, a date Mr. de Bear remembers, as he was not then of age and could not sign an agreement. He started as a reader, and very shortly afterwards took up teaching. In 1887, or 1888, he was asked to take over the Vice-Principalship and assume charge of the shorthand work. The school, which was then in Chancery Lane, was at first only for shorthand, but Mr. de Bear witnessed the introduction of typewriting and was probably the first person in Great Britain to dictate to a typist. About 1891 the school experienced a period of depression, and a great many changes were introduced which Mr. de Bear did not feel he could tolerate; in the end, he left the school—as he thought for ever—in 1892. He went to Leeds to establish a similar school of shorthand and typewriting for the Remington Company. While he was away the principal of the Chancery Lane School opened negotiations for its sale. Mr. de Bear, being no longer associated with it, was written to at great length by the Pitmans, who asked his opinion as to the desirability of the purchase. He replied fully and frankly, and in the end the purchase was effected, and Mr. de Bear was placed in responsible charge of the school in February, 1893. When the Pitmans first took the school over, it was of less than half its present magnitude, the number of pupils having more than doubled in thirteen years, and the scope of the work being enlarged to embrace all commercial subjects, languages, and Civil Service examination work. The school grew so rapidly under the new ***régime*** that in 1897 it was found necessary to remove. The site in Southampton Row was purchased, and the present premises were opened on the 4th of July, 1898.

To-day the annual influx of students is about 3,500, and at times during the day over 1,000 students are simultaneously receiving instruction. The chief feature of Pitman's School is the system by which each student is free to come and go as convenient, and receives individual tuition. There is a seating capacity for about 1,700.

About a seventh of the total number of students at the school are Jews, and Mr. de Bear says that their successes are disproportionately greater than their numbers. The late Lord Pirbright and one of his daughters used to attend the school, and the relatives of a number of Jewish clergymen are present or past students. Mr. Herbert Chapman, a nephew of the Rev. John Chapman, Mr. de Bear describes as one of the most brilliant pupils he ever had. He obtained the School's Gold Medal for shorthand, and the Society of Arts' first-class diplomas in shorthand, French, and German. Miss Abrahams, Assistant-Secretary of the Hampstead Synagogue, was another successful pupil, and her sister was at one time Mr. de Bear's Secretary. A Jewish boy named B. A. Isaacs, living in Green Lanes, recently obtained the senior diploma of the London Chamber of Commerce for the Machinery of Business with distinction. The lad was only fourteen, and Mr. de Bear thinks this is a record achievement. One of the most successful students this year is Miss Oppenheimer, of Canfield Gardens, West Hampstead, who has obtained a high certificate in every subject she has taken, including French, German, and Spanish. In some subjects she was the only student to obtain first-class honours. Mr. de Bear has an almost endless stock of stories of Jewish students of the school who have done well in after-life. Among the most remarkable of these are students belonging to Jewish parents in humble circumstances in the East End who must have made great sacrifices to place their children at the school. Among other successes are those of pupils sent by special arrangement by the Jewish Board of Guardians. Mr. de Bear is especially proud of a Jewish boy whom the mother placed with him in order to give the lad a "last chance," and who, since his training at the school, has risen to a leading position in a great electrical firm.

Mr. de Bear informed our representative that "after the ***Daily Telegraph*** and the ***Daily Chronicle***, the ***Jewish Chronicle*** advertisements produce the largest number of applications from intending students and the best business results," though the school advertises in a very large number of publications.

A word must be said as to Mr. de Bear's own achievements in stenography. He was the first (in 1890) to write shorthand at the phenomenal rate of 200 words a minute under stringent examination conditions. For some months he reported the proceedings of the Theosophical Society. He says that this highly technical work was the most difficult he ever attempted. He once took a verbatim note of an address by the Rev. Philips Brooks, Bishop of Masachusetts, a rapid speaker regarded as "untakable" on the other side of the Atlantic. Mr. de Bear is a member of the Consultative Committee which decides upon all changes and improvements in the system, and is a frequent contributor to phonographic journals. He has written a treatise on the acquisition of high speed in shorthand, a matter on which he is truly entitled to speak with authority. He has also acted as examiner to the London Chamber of Commerce and other public bodies. He is considered to be a fluent public speaker. He has been twice President and is now a Vice-President and member of the Council of the Incorporated Society of Shorthand Teachers. The National Congress of the Society was opened during his Presidency at Liverpool by the then Lord Mayor, Mr. Louis Cohen. In his early days he won a great many prizes in the literary competitions organised by the ***Weekly Dispatch*** and other publications. He has twice officially visited the United States and prepared voluminous reports on "Commercial Education in America," and read a paper on the subject before the Society of Arts at the International Congress.

The public recognition accorded to Mr. de Bear's work is exemplified by the number of distinguished men who have presided at the School's annual distribution of prizes, and handed the awards. Mr. de Bear may well be described as a "Captain of Industry," for he helps to produce efficient soldiers in the army of industrial workers who have done so much to promote the greatness of the British Empire.

Prize Competition.

The Best Six Maxims.

We offer a first prize of two guineas and a second prize of one guinea for the best six maxims. Preference will be given, other things being equal, to maxims from Jewish sources or having a Jewish reference. Competitors should state whence each maxim is derived or that it is original, as the case may be. It will not be necessary that the maxims given should have matured by use into proverbs. Although the examples which follow are culled from the Book of Proverbs, we should prefer maxims not borrowed from any such collection, but taken from varied sources.

EXAMPLE.

1. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith (Proverbs xv., 17).
2. Answer a fool according to his folly, lest he be wise in his own conceit (Proverbs xxvi., 5).
3. How much better is it to get wisdom than gold (Proverbs xvi., 17).
4. Wealth maketh many friends (Proverbs xix., 4).
5. It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth (Proverbs xx., 14).
6. Love not sleep, lest thou come to poverty (Proverbs xx., 13).

Competitors may send in any number of series of six maxims, and we reserve the right to reproduce all or any part of them. All contributions must be written on one side of the paper only. Where a nom de plume is employed, the real name and address of the writer must be also stated, not necessarily for publication but as a guarantee of good faith. Envelopes should bear the word "Competition" written on the upper left-hand corner, and must reach this office on or before November 20th next.

The Editor's decision on any point will be conclusive.

Jewish Lads' Brigade.—A concert, held under the auspices of the Gravel Lane Company Non-Commissioned Officers' Social Union, was given by the "Wellington Minstrels" on Sunday at the Hutchison House Lads' Club, to the lads of the Company and a large number of members of the Club. The performers were Messrs. J. Waldman, S. Waldman, M. Saffa, L. Fisher, S. G. Hyman, J. Lewis, B. Cohen, B. Harris, M. Solomons, S. Berlyn, J. J. Reitstein, H. Barnett, J. Berkovsky, L. Beanstock, J. Krisky, Lewis and Weinberg. Mr. M. E. Waldman as interlocutor, and Miss A. Solomons as accompanist, contributed greatly to the success of the concert. Refreshments were provided by the Union. A number of sergeants from other Companies were present.

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BOOKS AND BOOKMEN.

"Jews in Many Lands."

From the exceptionally happy dedication to the very last line, Mr. Elkan N. Adler's new volume offers an uninterrupted feast of interest and instruction. The author has been everywhere; he has visited many cities, crossed many seas. He is the most noted "globe-trotter" of all Jewish travellers, present and past. But while he has interested himself in the general life of the peoples he has seen, he has taken special note of the condition and manners of the Jews. Hence his new book is more than interesting. It also informs. Readers, charmed by the author's racy style, must not overlook the solid contributions it makes to our knowledge of the contemporary Jewries of the whole civilised world.

The mere record of Mr. Adler's "chief voyages" is astounding. "Egypt and Palestine in 1888, 1895, 1898, and 1901; Morocco in 1892, 1894, and 1900; Algiers and Tunis in 1894-5; Persia in 1896; Central Asia in 1897; Aleppo in 1898; Spain in 1892, 1894, 1900, and 1903; Russia in 1889, 1892, 1896, and 1897; North America in 1901, 1902, and twice in 1903; and South America, and the West Indies in 1902-3."

How has he contrived to do all this without neglecting his professional calling? Mr. Adler's explanation is as good a thing as anything in this excellent book.

> A lawyer's profession gives one plenty of opportunities. Business in Spain suggests Morocco, Russia is a stepping-stone to Central Asia, Egypt is but a night's journey from Palestine. And then a lawyer has healthily long vacations at least twice a year. It is quite wonderful to think how much one can do and how far one can go in two or three weeks. The modern traveller need only observe a few simple rules. If his time is limited, he should go straight to his destination and not fall out by the way. He should not observe times and seasons, nor be deterred by grandmotherly fears of hot or cold. There is much virtue in an Egyptian summer, much in a Russian one; neither is supposed to be the season, but natives live everywhere all the year round, and the traveller must be cosmopolitan. "Can't" lies in the churchyard, and "don't" is a word more honoured in the breach than the observance. As for diet, too much is more dangerous than too little. The author has found continuous health depend upon plenty of green stuff and ripe fruit. Meat is unimportant; he has lived four months with only a single meat meal. But he objects to water except for external application.

What a revelation is here! Energy, restlessness, resource, self-denial, yet with it all a cheery good-will, an ignorance of what fatigue means, a readiness to make the most of opportunity, an underrating of his originality! It seems so simple, yet no-one but Mr. Adler has done it. He talks as though others can easily follow his footsteps. But one may safely prophesy that his journeys, unique so far, will rarely, if ever, be equalled. It is certainly impossible to conceive that any future collector will be able for fifteen years to gather manuscripts at the rate of about a hundred a year. When Mr. Adler has passed through a Jewry, he must leave few gleanings behind him.

There are fifteen chapters in the book. A mere list of the titles will make readers eager to possess the volume: (i.) "Egypt in 1888"; (ii.) "From Jaffa to Jerusalem"; (iii.) "Jerusalem"; (iv.) "The Environs of Jerusalem"; (v.) "Hebron, the Dead Sea, and the Jordan"; (vi.) "Agricultural Colonies in Palestine"; (vii.) "Palestine Revisited in 1895"; (viii.) "Salonica"; (ix.) "Smyrna"; (x.) "Aleppo"; (xi.) "The Schools at Tetuan"; (xii.) "Persian Jews"; (xiii.) "Zakaspie"; (xiv.) "A Visit to Moisesville" (Argentina); (xv.) "A Visit to the Kovno Rav." Much of the material in these chapters has already appeared in the *Jewish Chronicle*, but in their collected form they are as fresh and entertaining as ever.

It is naturally impossible to follow Mr. Adler through all his many journeys. Nor is it easy to convey in a few lines an adequate impression of the admiration aroused by the author's vivid descriptions and acute comments. Mr. Adler writes with the rapid ease of a journalist, but there is little of the "journalese" in his bright pages. The bustle of Cairo is well depicted, and some quaint legendary lore is re-told concerning Maimonides, "the patron saint of Cairo." Mr. Adler tells us of the synagogues and sects, and found that the other Jews would not enter the Karaite Synagogue in Cairo. I found no such objection in Jerusalem, where a good Orthodox Rabbanite took me to the Karaite place of worship. Mr. Adler gives us good descriptions of festival observances and of a Jewish wedding. He tells us of the drive from Jaffa to Jerusalem, of the life in the Holy City. "As regards its inhabitants, Jerusalem is much better than its reputation." This is true in many ways, and Mr. Adler does well to insist on it. But he is no "apologist," he saw and tells the truth when it is unpleasant as well as when it is pleasant. He always has a keen eye and ear, too, for the quaint and the grotesque. We have a musical transcription of the "Chassidish howl"—"rather like a Chassid's nightmare after a heavy supper off Beethoven," is Mr. F. L. Cohen's characterisation of it. The Chassidic dances made a rather better impression on me. I found them inspiring, rather than funny. So, too, in other ways my own impressions differed considerably from Mr. Adler's. But he is quite as likely to be right. The schools, and, above all, the workshops in Jerusalem are worthy of all Mr. Adler's praise. And then he deals with every aspect of Jerusalem life, the hospitals, the non-existent sanitary arrangements, and, of course, with matters of historical and archæological interest. Similarly with Hebron and the Cave of Machpelah, Jericho and the Dead Sea. Naturally the "Agricultural Colonies" absorb a good deal of the traveller's attention, and some character sketches brighten up an already bright record.

But we must hurry on. "Salonica" need not detain us (though the reader will not skip a line—it is all so interesting); "Smyrna," the home of Sabbatai Zebi, "Aleppo," with its very ancient Jewish congregation, "Tetuan," "Persia"—of all of these Mr. Adler has much that is new to tell us. Everywhere he was quick to note characteristics; he jots them down with a few quick words that convey more than most people's columns. As a remarkable instance of Mr. Adler's insight may be cited his judgment on General Kuropatkin, a judgment uttered long before the war made the world ready to say much the same. From the Transcaspian we are taken to Argentina; then back to Europe, to Kowno and its famous Rav, Isaac Elchanan Spector. What a series of journeys it is! The journeys themselves were a *tour de force*, and the author's recital of them is equally brilliant and successful.

A word as to the illustrations. These (nineteen in number) are all good—many of them extremely good. Jewish types, synagogues, street scenes, schools, hospitals, manuscripts—all are here. The book, too, is well printed and bound, and costs only five shillings. It is published by Macmillans on behalf of the Jewish Historical Society. Some of Mr. Adler's impressions were over-hasty no doubt. But this does not rob the volume of its value as a permanent record of the "Jews in Many Lands."

I. A.

Ruth and Esther.

The latest volume of Messrs. Routledge's Photogravure Series should be of special interest to Jewish readers, for it consists of the Books of Ruth and Esther, with twelve reproductions of drawings by Mr. Gilbert James. With regard to the latter-press, it may be said at once that it is notable for the omission of the verse-numbers; that is to say, each chapter proceeds in paragraphs, but without the 1, 2, 3, etc., of the Biblical method of printing. The innovation sounds slight, but the result is pleasing, as it heightens the effect of narrative, and does away with what is, after all, a merely arithmetical device. But this is a detail. The distinguishing feature of the book is the set of illustrations.

For the delicate art of picturing the Bible there is no living artist who has greater qualifications than Gilbert James. His sympathy with the East is evident in every line; one can see that his work has been a delight to him; the vividness with which he realises the strange atmosphere of the far-off days is amazing.

The two books, bound into one, form a pleasant contrast. In Ruth the artist strikes the note of poetry; in Esther, it is the wildest romance. The frontispiece (Ruth in the Field of Boaz) is decorative, with bold, upright lines. Then enters Boaz, tall and lissome. And the climax of the drama is reached in two beautiful drawings in which Boaz sleeps at the end of the heap of corn, with his daggers beside him, and wakes by moonlight to find Ruth at his feet. Later on come the Esther illustrations. From the gentle beauty of one heroine we pass to the dainty prettiness of the other, and from the simplicity of the cornfield to the barbaric luxury and glitter of Shushan the palace. Here there is the most elaborate detail; the majesty of a great capital in place of the primitive walls of the house of Boaz. And these Esther drawings are a sheer delight. Look at the great black-bearded men—Ahasuerus and his lords; at Haman's cold eyes as he looks upon the adversary. And then the book ends with a composition in which the four great characters all figure—Haman hung by his feet from the gallows, Mordecai smiling sardonically, the impassive Ahasuerus taking his Queen by the hand, and Esther herself turning her back on the gallows, and gaily holding out a slender arm on which a white dove settles. It may, or may not, be the East of Bible days, but it is all intensely original and beautiful—both Esther and Ruth—and something which none but Mr. James could have imagined and depicted.

R. E. M.

Lord Granville.

In Lord Edmond Fitzmaurice's "Life of Earl Granville," just published by Longmans, Green, there is a letter addressed by that capable statesman to the Queen, and dated Balmoral Castle, August 23rd, 1869, in which he very suavely and effectively argued against the objections which he presumed Queen Victoria might entertain against raising Jews and Roman Catholics to the peerage as Mr. Gladstone proposed. Lord Granville writes:—

> The notion of a Jew peer is startling. "Rothschild, le premier Baron juif," does not sound as well as "Montmorency, le premier Baron Chrétien," but he represents a class whose influence is great by their wealth, their intelligence, their literary connections, and their numerous seats in the House of Commons. It may be wise to attach them to the aristocracy, rather than to drive them into the democratic camp. The Carlton Club sent a Jew to be their candidate at Sandwich. Lord Shaftesbury wrote to Mr. Gladstone to press Sir Moses Montefiore's claims to a peerage.

This reference is to the present Lord Rothschild. An earlier letter by Lord Granville to General Grey is dated Mentmore, Leighton Buzzard, February 14th, 1869, where he must have been staying as the guest of Baron Meyer. Still earlier we find him listening with respect in political matters to the counsel of Baron Lionel. He writes in 1861 of the proposal to make Lord John Russell Earl of Ludlow (a town which now, curiously enough, gives his title to a descendant of the Sephardi families of Franco and Lopez), and so create a vacancy for the city: "Rothschild says the change is unlucky, as the present Lord Mayor, Cubitt, a Tory, will, with the influence of his position, come in."

"Vivian Grey."

In Mr. John Lane's new Pocket Library, the latest volume to appear is Lord Beaconsfield's "Vivian Grey," edited by Lord Iddesleigh. The volume, like its predecessors, is excellent in form and get-up, and makes a convenient and pleasant pocket volume. Unfortunately, however, for the new edition, the same novel has already been edited by Mr. Lucien Wolf, and the comparison of the two introductions—if comparison is possible—is very much to the detriment of Lord Iddesleigh's. Judging from the introduction, the editor appears to be quite unacquainted with Mr. Wolf's researches and discoveries. For instance, not a hint is given of the reason for the writing of the novel, nor of the circumstances in which the book was conceived. This is greatly to be regretted.

"The Improbable Idyl."

Whatever criticisms may be raised against Dorothea Gerard's last novel, "The Improbable Idyl" (Methuen), the complaint cannot in justice be made that the title is deceptive. The story told by the authoress is in truth an idyll, an idyll described most appropriately by the epithet "improbable." For a London suburban family, struggling along on a small income derived from investments, to break up their home, buy an estate in the wilds of Galicia, and devote themselves to farming, is but baldly described by the adjective used in the title. Into this setting of a Galician farm are introduced not only the English family, but also Polish nobles, an English speculator, an Italian materialist with an angelic voice, and the Jewish inhabitants of the district. The last named are those with whom we are chiefly concerned. The picture of these drawn by Dorothea Gerard is not attractive. In reality, but one Jew appears in the story, and although he can hardly be considered "the villain," for the authoress appears incapable of depicting one, he is the nearest approach to it possible. Simcha Seidenstein's greatest vices are greed and deceitfulness. The only virtue of which we are informed is his affection for his children—his wife was merely his servant—and even intertwined with this virtue is Simcha's besetting failure, for the authoress describes how he chastises one of them for plucking cherries that might have brought in ten kreutzers a pound. The authoress evidently considers the Galician Jew an unnatural monster. And yet, owing to a certain charm of style, the book is not altogether unpleasant reading.

Acting on a hint given by Dr. L. Belleli in one of his essays, a distinguished bibliographer of Athens, M. Nikos Béïs, contributed an interesting article to the *Noumas* on Jews once residing in Mistra. This is the name of a town which was built a few miles to the North-West of Sparta as late as the thirteenth century, and became famous as the capital of a Frankish, and subsequently of a Byzantine, Duchy. Of all Hebrew historians scarcely one mentions the existence of a Jewish population in Mistra; the name occurs neither in Graetz's history, the "Jewish Encyclopedia," nor in the place-index of Steinschneider's, Neubauer's, Zedner's, and Van Straalen's catalogues of printed books and manuscripts. Dr. Belleli proposes to recast his friend's article on the subject, and publish it in a language more accessible to Western students than is the modern vernacular of Greece.

A new book by Mrs. Israel Zangwill, entitled "The First Mrs. Mollivar," is announced by Smith, Elder and Co.

Mr. Leon Gaster, A.M.I.C.E., writes on the standardisation of electric light in the *Times* Engineering Supplement of Wednesday.

Toynbee Hall Teachers' Hebrew and Religion Classes.—The session will commence next Sunday afternoon at a quarter past three.

Central Jewish Literary and Debating Society.—Next Sunday, at half-past eight, the Presidential Address will be delivered by Mr. Edward P. Davis in the Board-room of the Central Synagogue. The public are cordially invited.

Socialism and Territorialism.

INTERVIEW WITH MR. J. MILTONE.

A representative of the *Jewish Chronicle* has had an interview with Mr. J. Miltone, whose recent speech at the Maccabæans and letter in our last issue have attracted considerable attention.

Mr. Miltone was born at Warsaw, where as a little boy he witnessed some of the anti-Jewish pogroms similar to those which disgraced recent times at Kishineff and Gomel. His early education was exclusively in Hebrew, and he was trained as a Talmudist. At the age of fifteen he began to read the neo-Hebrew literature, and in two years he had absorbed almost everything that had been published in that medium. While Hebrew was still his only language, he entered a school similar to the Baron de Hirsch Institute at Montreal, where he learnt wood-carving. Some daughters of rich Jewish families of Warsaw had taken upon themselves the task of imparting modern instruction to the pupils of the school, and it was by these means that Mr. Miltone obtained a knowledge of European languages. The children of these rich and intellectual Jewish families all had leanings towards Socialism, and Mr. Miltone had an opportunity of becoming acquainted with the whole of the Socialist literature clandestinely introduced into Poland by refugees working from Geneva and London. When he started work as a wood-carver, he was brought into contact with the working-classes, to whom the "intellectual" Socialists were then beginning to appeal, and Mr. Miltone became thoroughly imbued with Socialist ideals. Working with Christian firms, he had bitter experience of anti-Semitic prejudice, and, becoming filled with a thirst for knowledge and a craving to learn something of Western conditions, and his Socialist work rendering continued residence in Warsaw unsafe, he shook the dust of his native place from his feet, and at the age of 20 he emigrated to New York, where he made himself further acquainted with the Jewish working-class movement. Owing to the great financial crisis which subsequently prevailed in the United States, Mr. Miltone shipped on a cattle boat to London, where he arrived penniless.

Mr. Miltone make some very illuminating remarks to our representative on the neglect by the community of intellectual foreign Jews, who are often lost to Judaism by the absence of any sympathetic and intelligent help. He himself was met by chance near the docks by a fellow-countryman, his former teacher, a man of rare intellectual gifts, speaking no less than twelve languages. This man, through the lack of any helping-hand being extended to him, had been assisted by the missionaries of whom he had become an agent. He took Mr. Miltone to an obscure hotel in Cable Street, where there were nine or ten young Russian Jews in similar circumstances being helped by the missionaries. Within two days Mr. Miltone obtained employment in the West End, and his missionary friend returned to Bristol where he worked. Subsequently, Mr. Miltone made a special journey to Bristol in order to induce his friend to re-join the community, inviting him to accompany him at his expense to America, but the man refused, saying that he could not be so ungrateful to those who had helped him when he was in distress, and that he was too tired of the struggle to start life afresh. Mr. Miltone is of opinion that a special fund should be placed at the disposal of the Jews' Temporary Shelter for the purpose of helping intellectual, though impoverished, foreign Jews that come under their notice.

After working here as a journeyman wood-carver for some time, Mr. Miltone went six years ago to Paris for a year. He was in the French capital during the Dreyfus "Affaire," and the sorry spectacle of *intellectuels* of Republican France shouting *Mort aux Juifs!* made him ponder on the insecure position of the Jews even in civilised countries, and caused him to be conscious of the remote distance of the millennium. On his return to London he started work as a master, but the conditions of the trade did not favour this independent effort, and Mr. Miltone subsequently worked as a sculptor in South Africa, where, at the termination of the work on which he was engaged (the stone-carving of the new City Hall, recently opened), he entered business. While in Cape Town Mr. Miltone was prominent in repelling attacks made on the foreign Jews by irresponsible agitators.

As he explained at the Maccabæans meeting, Mr. Miltone is no longer attached to religious Judaism. He attributes his lapse to the fact that his mental horizon, previously confined to the narrow limits of a small Yeshibah, suddenly became immensely widened. The same "evolution," he states, is to be observed among large masses of the Russo-Jewish youth. Nevertheless, Mr. Miltone's national consciousness remained strongly developed, and it was the appeal made by Dr. Herzl to his Socialist aspirations which attracted him to the Zionist movement.

Dr. Herzl, he explains, devoted almost three quarters of his "Jewish State" to the economic side of the Jewish question, and pointed out the economic advantages which would result to the Jewish proletariat from the realisation of his scheme. Being a German, the nationality of Karl Marx and Lassalle, and as a lawyer who had studied social questions, Herzl realised that the Jewish proletariat might hesitate to adopt a purely nationalist ideal, and he endeavoured to secure their support by giving the assurance that the future Jewish State would necessarily enable the Jewish working-classes to realise a great many of their hopes and wishes on social questions. The new Jewish State would be a country without capitalist traditions, without a monarch or bureaucracy, the land would be nationalised from the beginning, and thus Socialist ideals would have a good chance of realisation. Dr. Herzl reckoned on securing the co-operation of both the Socialist and religious Jews, but while a great many of the former were attracted, the religious Jews showed that they did not really care for Zion, and the movement languished. It lacked a *fait nouveau*, and without that new factor it had reached a stage when it was impossible to induce poor Jews to take up more shares or to gain additional support. The practical scheme of Mr. Zangwill, backed by an influential man like Mr. Lucien Wolf, the most strenuous opponent of Zionism, at once reawakened the sympathies of the Jews who, Mr. Miltone asserts, are essentially a practical people. Mr. Miltone knows that the irreligious Russo-Jewish youth, who in their native land make such great sacrifices for the Socialist cause, many giving up their lives for their ideals, would make excellent pioneers in the formation of a Jewish national centre where they will be freed from the harassing economic conditions with which they are at present afflicted. He fears that in England, were Jewish immigration to grow to any great extent, anti-Semitic feeling would be produced as the result of competitive pressure. He himself was once mobbed at a meeting organised by the British Brothers' League. In conclusion, he stated that his attitude towards Territorialism might be summed up as follows: The Russian youth are splendid material; they are out of sympathy with religious Judaism, but the idea of Jewish nationality attracts them; Zionism appeals to them, but Zionism appears unpractical, and its place is supplied by Territorialism; Territorialism, then, can save these fine elements for the Jewish people. On their own territory the Jews would be able to develop those qualities which pre-eminently distinguish them. Mr. Miltone looks forward to the time when Jewish genius and Jewish culture may attain such a pitch that men like Spinoza, Heine, and Disraeli may, as Jews, lead the world on to the Golden Age.

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Anti-Semitism in the United States.

[FROM OUR CORRESPONDENT.]

Baltimore, October 16th.

Anti-Jewish prejudice in America is now the topic of discussion. Outbreaks of hooliganism and the immigration peril on the one hand, and the appearance of a scholarly attack by the brother of Charles Dudley Warner, famous as littérateur and philanthropist, entitled "The Jewish Spectre," are giving us pause. None of these has a connection with the effective protest of New York's noted Jews against Dr. Melvil Dewey's holding his position in the State Department of Education, while conducting a hotel which openly excluded Jews as pariahs. Dewey has had to resign his position much to the chagrin of Dr. Isaac K. Funk, of the Funk and Wagnalls Co., publishers of the "Jewish Encyclopedia," who has not yet recovered from the rebuke administered by Mr. Louis Marshal's open letter refusing to turn the other cheek to be slobbered over. Hooligans do oppress the foreign element, and in all our large cities, from time to time, there are attacks, despite the efforts of the police; it is the prejudice against the outlandish foreigner rather than religious outbreaks, although the Jew does suffer more often than others. A reminder of the terrible riot at Chief Rabbi Jacob Joseph's funeral of a few years ago was the onslaught made on 2,000 Russian Jews who, on the second day of New Year, went to say *Tashlich* at the water's edge at New York City, where a great tower for the new East River bridge is being built. Some 50 Irish and Italian labourers set upon our coreligionists, showering stones, bricks, wood, and iron on the unprepared worshippers, effectively cutting off their retreat and injuring more than a score of them, several of them seriously. The police came rapidly on the scene, and arrested four Italians. Next day, Police Justice Steinert accepted their plea that the Jews had no right to trespass on the public works, where English and Yiddish warned them against entering; and so he discharged them. But this Jew-baiting occurs in many cities, so that our brethren form Protective Associations and make effective appeals to the authorities to be looked after. It is the one method thus far in which resentment against the undigested immigration finds expression. For exclusion from leading hotels and high-toned private schools is a blow at the older residents and the wealthier Jews. Banker Jesse Seligman felt it at Saratoga, and the Hon. Oscar Straus, twice United States Minister to Turkey, felt it at Lakewood, while the circular of Dewey's Lake Placid Club was hardly a fulmination against the "dirty foreigner." Again, barbarous methods of hazing practised on Jews who attend private schools and the forcing out of a boy student at a select naval academy, have little to do with Jew-baiting as practised in congested districts; nor is the case of indictment at Poughkeepsie (New York) for blowing the Shofar on the New Year, thus constituting a nuisance to a fashionable neighbourhood, an indication of unusual anti-Jewish feeling. I am rather more disturbed at a bill introduced into the Legislature of Maryland at its last session (and promptly suppressed) to protect neighbourhoods from the invasion of negroes, Chinese and Jews, all of whom are said to live together, and by colonising to depreciate land values. All the evidence before me is to the effect that, as far as Jews is concerned, when they monopolise neighbourhoods, the value of property and rents rises perceptibly by that fact. How easily is race proscription against blacks and Chinamen turned against Jews!

But even the perils of excessive immigration—and we have not had time to assimilate the millions—pale before the literary onslaught inaugurated by the book I have mentioned. The convention of representatives of the States called for December 7th, may, and probably will, suggest further restrictions on immigration, and the English vicious example in its Aliens Bill may not go without its effect on Congress soon to assemble. U.S. Senator Lodge and the Anti-Immigration League, of New England, are not likely to miss their opportunity. There are dissenting voices to the contrary, and I quote from the address of the President Elect of Harvard University, showing the five important contributions the United States have made to the advancement of civilisation: First, we have done more than any other people to further peace-keeping, and to substitute legal arbitration for the brute conflict of war; secondly, we have set a splendid example of the broadest religious toleration—even though Holland had first shown us the path; thirdly, we have proved the wisdom of universal manhood suffrage; fourthly, by our welcoming of newcomers from all parts of the earth, we have shown that men belonging to a great variety of races are fit for political freedom; finally, we have succeeded in diffusing material well-being among the whole population to an extent without parallel in any other country in the world. As, at least, four of the five constitute the basis of the claims made by Jewish victims of religious proscription and oppression in Russia and Roumania, it is likely that before any great departure is made from our standards, the authorities will carefully weigh results. But England has surely set a bad example. The danger in Geo. H. Warner's "Jewish Spectre" (Doubleday, Page and Co., New York City) lies in the very fact that many of its statements, with slight changes, and from a slightly different point of view, could not be gainsaid; its very moderation, the forty years of preparation given to it by a scholar, who professes not to be an anti-Semite, and who claims to have as his sole purpose the removal of the nimbus from the Jews' great career in history and to deny their claim to the title of God's chosen people, for they are to-day but a spectral shape in this world; and, above all, the attempt to put down clericalism because it has exaggerated the importance of the Jews' contribution to history in order to maintain its theory of Christian theology—all this makes the work now attracting general attention a serious business for Jews. In a quarrel of churchmen we have never fared well. "*Thut nichts. Der Jude muss doch verbrannt.*" Of course Delitzsch's new theorising about the indebtedness of the world to Babylon and not to Judæa for its code of laws finds expression here; Moses, of course, borrowed his ethics from Egypt. And even more, Jesus of Nazareth was not a Jew, wherefore, if true, we may yet be deprived of our claims made through the daughter religion. His views of the authenticity of the Bible make him out to be less of an agnostic than a devotee of higher criticism, and his willingness to accept the Bible story when it does not point out something especially creditable to the Jews gives point to the oft-repeated statement that the higher criticism in origin and tendency alike is anti-Jewish, nay, suggests anti-Semitism. Mr. Warner does, however, say something of credit to Judaism:—

> By an unwelcome conjunction the theological historian and the French critic (Renan) agree that Judaism did make the conquest of the Roman world. The syllogism is a strong one. Christianity is the child of Judaism—Christianity became the controlling thought of the Empire in Rome, and in the East, therefore Judaism conquered. Many try to escape this conclusion, which was, perhaps, the bitter drop in many a proud cup in European history; but if Christianity is an extension to the Gentiles of the Jewish patent, and if the religion of Jesus is a confirmation of Judaism, the drop must be swallowed, however the recipient may hate the owner of the cup. That these are facts is one of the secrets of the universal hatred of the Jews in the history of Europe. Perhaps it would add to that bitterness if I suggested to my readers, what is to me evident, but which I do not insist upon as more than a hypothesis, that the muse of history with a sardonic gesture, made an exchange of intellectual positions, and that Judaism in the course of several centuries after Christ, exchanged its old lamps for new—took the ethical position of Jesus, but without accepting Jesus himself, while the Roman world took official Judaism, and gradually relinquished the destructive ethical ideas of Christ, as it acquired authority and power.

Of course, to Mr. Warner, the pity of it all is that the Jews did not accept Jesus; then Palestine might still be the land of milk and honey, and Jerusalem might be the religious capital of the world; we might even have realised the ideals and dreams of our prophets; and this he continues when he speculates on what Jews might have been to themselves, and to the world in mediæval and modern Europe. He makes light of Chassidism without really understanding what it means. Going back with him again to the Old Testament, he satisfies himself that the Jews were an upstart, stiff-necked people, whose society and moral conditions were loose and primitive, whose religion was one of force, rather than one founded on experience, whose great kings were cruel and bloodthirsty. These well-worn anti-Semitic views are followed by yet others, telling how many University professors, and how few (American) newspaper owners are Jews; how few the Jewish men of genius really are. The Englishman fears the Jew's wealth, the German his quick brain, the Austrian his bold speculative talents, and the American his good digestion. "The real Jew in America does not fly like him in Europe. He is ensconced in marble palaces in Broadway, where the signs on the shop-fronts look like the first Book of Chronicles, though all is not Jew which glistens there in German. He is the bold speculator who makes Wall Street a wailing-place, though seldom for Jews; he is that apparition that clothes the Sabbaths on Madison Avenue (in the newspapers) with a splendour in which even the most splendid stuff figure of history was never arrayed." This last recalls the artistic black and white picture in *Life*, "Fifth Avenue's Easter Sunday Parade," all the faces being those of Jews. As I premised, however, many of the statements the writer makes show a scholarly insight, wide reading, and a certain degree of fairness; however, he makes a rather mean fling at Mr. Joseph Jacobs's early essays. The pity is the attention which the book is drawing to itself; like rumour, it grows great in its progress from mouth to mouth and from newspaper to newspaper. By ignoring anti-Semites and cheap anti-Semite flings here in America, we have nipped in the bud many a promising agitation. Thus, there are several German and English anti-Semitic papers (Catholic organs generally) in Ohio and the middle West. They, too, would like to have accorded them the recognition given Mr. Warner's effort. Happily they do not get it.

Memorial Address to Mrs. Hay.

On behalf of the Jews of America and Great Britain a memorial address has been presented to Mrs. Hay, in honour of her deceased husband, Mr. John Hay, the United States Secretary of State. The address commences as follows:—

> On the eve of our solemn Day of Atonement, on which we reverentially remember our beloved dead, we . . . . beg permission to present to you and to your family this token of our homage to the memory of that great statesman whose name will for ever be enshrined in the hearts of millions of our downtrodden brethren to whom he stretched out a helping hand. . . . . Israel . . . . . never fails to remember deeds of righteousness and loving-kindness wrought in her behalf. Therefore, the Kaddish prayer which sixty rabbis recited in Cleveland in honour of the memory of John Hay, on July 3rd, 1905, while his mortal remains were being borne to their last resting-place, will be permanently adopted by the Synagogue both in this country and also beyond the seas as a part of divine service on our Days of Judgment and Atonement. . . .

The address proceeds to set forth the various services which the late Mr. Hay rendered to the Jewish cause, recalling his championship of the Jews in Roumania (culminating in the memorable "Roumanian Note" of 1902); his strenuous endeavours on behalf of the Russian Jews, and the part played by him in forwarding the United States petition to the Tsar on the occasion of the Kishineff massacres. The address is couched in terms of the profoundest gratitude to, and enthusiastic admiration and praise for, Mr. Hay's services to the cause of freedom, and in championing the oppressed. It proceeds: "The hundreds of men, women, and children who, following Jewish tradition, will repair between this day and the Day of Atonement to the cemetery of Kishineff to shed tears upon the graves of the martyrs pitilessly massacred during the Easter days of 1903, under the very eyes of the Russian soldiers and police, will include in their prayers the name of John Hay, who by calling the murderers to the bar of the civilised world, avenged the shades of their parents, husbands, wives, and children." The address concludes by quoting some appropriate verses (in praise of liberty and justice) from a psalm written by Mr. Hay himself.

The English signatories include: The Chief Rabbi, Sir George Lewis, Lady Lewis, Sir Samuel Montagu, Sir Marcus Samuel, Sir I. Spielmann, Sir Edward D. Stern, Sir Henry A. Isaacs, Mr. Isaac Seligman, Mr. A. E. Sydney, and Mr. Marcus N. Adler.

Musical and Dramatic Notes.

At a Queen's Hall Promenade Concert last week Mr. Maurice Sons gave a fine rendering of the Beethoven Violin Concerto, for which he was many times recalled.

Mr. Mark Hambourg played on Sunday afternoon, at the Albert Hall, Rubinstein's Concerto No. 4 in D Minor. He was enthusiastically recalled and was compelled to give an encore.

Mr. Frank Lindo's "Home Sweet Home" is being performed at the Pavilion Theatre, Mile End, this week.

A brilliant Patti concert was given at Cardiff on Saturday, in aid of the Cardiff Infirmary, the only lady vocalist besides Mme. Patti being Miss Alice Mandeville, who was most cordially received by a vast audience.

Mr. Jacob Hahn, musical director of the Marlborough Theatre, Holloway, has been presented with handsome souvenirs by the orchestra on his resigning his position to take up a similar post at the New Theatre, Gateshead-on-Tyne.

Mr. Leon Zeitlin is leaving the Chelsea Palace of Varieties to take up the post of Acting Manager and Treasurer at the Metropolitan Theatre of Varieties, Edgware Road.

On Saturday the Nelson Centenary was celebrated by a Festival at the Alexandra Palace, which little Max Darewski was specially engaged to conduct. To commemorate the occasion he composed a descriptive orchestral piece, entitled "Nelson's Victory, 1805." It was performed on Saturday for the first time, and so effectively was the composition rendered by a band of 250 musicians, conducted by Max, that he was recalled no less than twelve times and was compelled to repeat the piece. As a pianist, too, he charmed the vast audience with a wonderful rendering of his own and some of Chopin's difficult pieces. He received a silver Nelson medal, "in appreciation of his valuable services" at the Festival. Next Sunday evening Max will conduct the British Symphony Orchestra of fifty performers at the Irving Memorial Concert at the Coronet Theatre, when for the first time his Funeral March, entitled "Memoriam Irving," will be played.

Colonial and Foreign News.

AUSTRALIA.

A correspondent writes from Melbourne: The Rev. Jacob Danglow, Minister of the St. Kilda Hebrew Congregation, arrived in Melbourne on the 15th September. The induction service was to have been held on the 14th, but had to be postponed in consequence of the late arrival of the s.s. "Aberdeen." The rev. gentleman, who has very much improved in health since he left London, looked very well, and the long sea trip has had the effect of producing a complete restoration to health. Mr. Danglow was met on board the steamer by Mr. E. P. Michaelis, Mr. M. Zeltner and Mr. J. Fredman, of the St. Kilda Hebrew Congregation, the Rev. Dr. Joseph Abrahams, M.A., of the Melbourne, and the Rev. Jacob Lenzer, of the East Melbourne, Hebrew Congregations, and was accorded a hearty welcome. Mr. Danglow was also introduced to the Lord Mayor of Melbourne, who gave him a cordial welcome to the city. The rev. gentleman was then driven to the residence of Mr. Michaelis, of St. Kilda, whose guest he will be for some weeks.

A correspondent writes from Perth (Western Australia): The Perth Hebrew Congregation have, at the expense of about £900, erected a Hebrew School on the land immediately at the rear of the synagogue, and on the 17th September, Mrs. E. Casper, the wife of the President, performed the opening ceremony. To commemorate the event, a gold key was presented to Mrs. Casper. The Minister, the Rev. D. I. Freedman, B.A., had arranged an elaborate service, and had formed a special choir to assist him on the occasion.—The ninth annual report and balance-sheet of the congregation was presented at the general meeting held in the new schoolrooms on the 24th September. The community are to be congratulated on the substantial improvement made during the year. Great activity has been shown by the Committee, and by their efforts progress has been made in every department. The attendance, both at school and in the synagogue, is much improved, and the funds have been augmented. Shechita matters have been placed on a better footing, a special Board having been elected to carry out these duties. As a consequence of the general prosperity, the salaries of the officials have been raised. Mr. Casper was re-elected President of the congregation. The election of other officers and Committee will be proceeded with at a later meeting. Numerous nominations have been received, a deal of interest being evinced in communal matters.

The annual report of the Brisbane Hebrew Congregation, of which Mr. A. M. Hertzberg is President, does not give a very rosy account of the congregation's affairs. "The hope for revival of interest in the affairs of the congregation seems to be as far off as ever." The religion classes fare little better than the synagogue. "The teachers and managers of the school receive no encouragement in their work, and it would really appear as if the Jews, who are known as the 'People of the Book,' take the least interest in that 'Book' and the duties which it imposes upon those who believe in it." A fund is being raised for the repair of the synagogue. The subject of the blowing of the Shofar on Sabbath was left to the annual meeting. An expression of opinion in the *Jewish Chronicle* advocating such a course was cited in favour of the proposal. The Minister, Mr. J. M. Myers, continues to render good services in spite of advancing years. The number of seatholders in the synagogue is sixty-seven. The expenditure was £453, with a balance of £66.

AUSTRIA-HUNGARY.

The late Herr Philipp Thorsch, a manufacturer on a large scale in Vienna, has left 840,000 kronen for philanthropic purposes. In 1898 he anonymously founded two trusts, each of 400,000 kronen, for the benefit of Jewish and Christian children respectively.

The aged Chief Rabbi Isaac Schmelkes died recently at Lemberg. He was a consummate Talmudist.

CANADA.

The Cecil Rhodes Scholarship for British Columbia has been awarded for the first time, and has been won by Israel I. Rubinowitz, of Vancouver. He graduated from Vancouver College at the head of his class, and took several honours at McGill University.

FRANCE.

MM. Gaston Mayer and Bickart-Sée have been elected members of the Council of the Order of Advocates at the Council of State and the Court of Cassation.

GERMANY.

The Bezalel Committee in Berlin, for the purpose of developing arts and industries among the Jews in Palestine, has been definitely constituted, with Professor Dr. O. Warburg as Chairman; Dr. Paul Nathan, Vice-Chairman; and Herr Berthold Israel, Treasurer. Among the members of the Committee are Herr James Simon, Dr. H. Hildesheimer and Professor Dr. M. Philippson.

Herr D. N. Marx has presented an organ to the synagogue at Aix-la-Chapelle. He is now President of the Executive of the congregation, in which he has taken great interest for half a century. Many years ago, too, Herr Marx organised a choir, which he still directs.

Herr Philipp Todtmann has presented 200,000 marks to the Jewish community at Posen, with instructions that the income is to be employed as marriage dowries for deserving Jewish girls.

The late Professor Seiss, one of the principal teachers at the Conservatorium for Music at Cologne, has bequeathed 25,000 marks to the Jewish Asylum for the Sick and Aged.

Rabbinical Assessor Jacob Cohn died at Altona on the 10th inst., at the age of ninety-eight. He was the oldest citizen of the town.

SWITZERLAND.

Recently the Synagogue was dedicated at the splendid Home for Aged Jews in Lengnau, which has been erected through the munificence of the Guggenheim family in New York. At the same time a Sepher Torah was dedicated, which has been presented to the synagogue by Messrs. Max and Jacques Guggenheim, of London, sons of Herr Emanuel Guggenheim, of Endingen, who was present at the ceremony and completed the writing of the Sepher.

UNITED STATES.

Mr. David Teller, one of the most prominent members of the Jewish community in Philadelphia, died there on the 10th inst., at the age of eighty-one. Mr. Teller was born at Kirshheim, in Rhenish Bavaria, in 1824, and at the age of eighteen he settled in America. He was in business at Wilmington (North Carolina) until 1856, when he removed to Philadelphia. There, he and his two brothers established themselves as manufacturers and importers of leaf tobacco. Mr. Teller retired from business in 1891. Very shortly after his arrival in Philadelphia he commenced to take an active interest in communal work. He especially identified himself with the Rodef Shalom Congregation, and, after holding several minor offices, was elected its President in 1879. He retained this post till 1898, and on his retirement was elected Honorary President. At the meeting at which the Jewish Publication Society of America was formed at Philadelphia in May, 1888, Mr. Teller saved the movement from being wrecked at its inception by prevailing on the Rabbis present, who felt aggrieved at some remarks of the Chairman, Judge Rosendale, not to leave the hall as they had intended. Mr. Teller was for several years a Vice-President of the Mercantile Club and President of the Mutual Benefit Company of Pennsylvania.

Mr. Cortelyou, the Postmaster-General, issued an order that any Post Office clerk absenting himself from duty on the Day of Atonement would be fined and suspended for several days. Commenting on this order, the New York correspondent of the *Jewish Exponent* says:—

> The order is sweeping, and is based on the ground that the staying away of nine hundred Jewish employes would cripple the postal service. That may be true, and it speaks a few volumes for the inclination of the administration towards our people. One might do better than find fault with Mr. Cortelyou for his prejudice in favour of his own department by favouring so many Jews. That he might have granted them permission to have substitutes sounds plausible, but not practicable—so, at least, the Postmaster-General may think. And yet we question the propriety of making a distinction between Christian and Jewish high holidays.

In contrast with the action of Mr. Cortelyou, the Mayor of Chicago granted Jewish employés of the city leave of absence on Rosh Hashanah and Yom Kippur. The Stock Exchange at Orleans was closed on Saturday, September 30th, owing to the Jewish New Year falling on that day.

A youth with a wonderful tenor voice has been discovered in the slums of New York by Dr. Curtis, who was "trying" voices for the Studio Evening Club. Isaac Routman, aged nineteen, a Polish huckster, will take the name of Raphael Caruske, a combination of the names Caruso and De Reske, to whom it is declared he will some day be equal. Mr. Charles Dillingham, a theatrical manager, has offered him every advantage of training and education. Caruske will be placed in an operatic chorus, after which he will study under one of the best masters.

The Royal Maternity Charity of London has started an institute for the training of midwives. It is hoped to open a branch in the East End next year under a qualified Jewish midwife.

Metropolitan Hospital.—A matinée will be given at the London Theatre of Varieties, Shoreditch, on Thursday, the 2nd November, in aid of the funds of this Hospital. The entire proceeds will be handed over to the institution, in which there are two wards for Jewish patients.

The Jewish Chaplaincy in the Army.—We are requested by the Rev. Michael Adler to say that the announcement, which appeared in some of yesterday's papers, that he had been appointed Chaplain to the Regular and Auxiliary Forces in succession to the Rev. F. L. Cohen, is premature.

"Jewish Chronicle" Pocket Calendars.—Copies of these calendars, giving dates of Jewish festivals during the Jewish year, 5666, can be had gratis on application to the Publisher, *Jewish Chronicle* Office, 2, Finsbury Square, E.C., or will be forwarded on receipt of one penny stamp for postage.

Short Form of Grace.—We have reprinted the Short Form of Grace (Hebrew and English) which was published last year. Copies can be had gratis on application to the Publisher, *Jewish Chronicle* Office, 2, Finsbury Square, E.C., or will be forwarded on receipt of one penny stamp for postage.

Morning and Night Prayers for Young Children.—We have isued short forms of Morning and Night Prayers for Young Children. Copies can be had gratis on application to the Publisher, *Jewish Chronicle* Office, 2, Finsbury Square, E.C., or will be forwarded on receipt of one penny stamp for postage.

West Kensington and Hammersmith Jewish Women's (New) Guild.—The annual meeting was held on Tuesday at the Hammersmith Town Hall. Mr. J. M. Levy, J.P., Mayor of Hammersmith, was requested by Mrs. L. A. Solomon, President of the Guild, to preside. The following were unanimously elected to serve as officers during the coming session: Mrs. L. A. Solomon, President; Mrs. G. Prince, Vice-President; Mrs. J. M. Levy, Treasurer; Mrs. Sol. Levy, Hon. Secretary: Mesdames Benjamin, Berliner, Bellfort, Beirnstein, A. Simons and B. Woolf, Committee. Mr. J. M. Levy briefly sketched the scope and work of the Guild during the past year. The annual report was then presented by Mrs. Sol. Levy. The report shows a satisfactory financial return for the past year, and an increase in the membership of the Guild. The Rev. S. A. Adler, in proposing a vote of thanks to the President and members of the Committee, laid stress on the very valuable co-operation afforded by the Guild in the work of himself and his colleague among the sick and poor in the district. Much good work was done by the Guild in a kindly and unostentatious spirit, and the value of this work was enhanced by the unsectarian manner in which the funds were administered.

Hammersmith Jewish Literary Society.—The syllabus of this Society announces lectures by Miss L. H. Montagu, Messrs. Percy L. Marks (President), Frank L. Emanuel, J. M. Levy, E. N. Adler, L. A. Laurence, F.R.C.S., W. Van Praagh and B. Kisch. Joint debates have been arranged with other London societies.

Central Synagogue.—On the last day of the festival the members of the choir were entertained to a breakfast given by Mr. and Mrs. Hugo Tuck. The names of Mr. and Mrs. Harry Franks and Mr. and Mrs. Ezekiel Levy were inadvertently omitted from the list supplied to us of donors to the Succah.

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The Jewish Co-Operative Movement.

On Monday the store of the Jewish Co-operative and Industrial Alliance Society, Limited, 6, Old Montague Street, Whitechapel, was opened. The Society, which is the only Jewish co-operative organisation in existence, is the outcome of a movement of very humble beginnings, and, despite the opposition which attended its inception, it has, during the three years of its existence, made rapid progress. The institution is governed by the usual rules which apply to Industrial and Provident Societies, as well as a few special rules, which include the following: "The special objects of the Society are to carry on the trade of general dealers, both retail and wholesale, and manufacturers of any article so dealt in as any general meeting may direct or authorise"; "A proportion of the net profits shall be applied as follows:—Not less than 1 per cent. for reserve fund; 2½ per cent. for education fund; 1 per cent. for Zionism; 1 per cent. for benefit fund; and 1 per cent. for emergency fund." The building, which has been thoroughly repaired and is practically new, is, though unpretentious, admirably suited for its present purpose, is held on a three years' lease, with the option of renewal, and comprises eight rooms and a shop. The latter is well stocked with grocery, with the sale of which alone the Society is concerned at present; other necessaries will be sold eventually. The Committee of Management consists of a Chairman, Vice-Chairman, twelve Committeemen, and a Secretary. A room on the first floor will be used as a Committee and Reading-room; and here the proceedings took place.

Mr. H. J. May (of the Co-operative Union) presided, and the opening ceremony was performed by Miss J. Halford, Assistant Secretary of the International Co-operative Alliance. Among those present were:—

Miss Marsden, Messrs. G. W. Samson, President, A. E. Threadgill, Secretary, G. Fowler, F. Jobson, and E. Potter, members of the Committee, W. G. Warren, member of the Educational Committee of the Grays Co-operative Society; Theodore Harris (Chairman of the Co-operative Brotherhood Trust); G. Morris (of the Labour Co-Partnership Association); P. Coote (of the Wood Green Society), and Harry S. Lewis.

The Chairman said that he was glad to have the pleasure and honour of presiding. Their friends in that neighbourhood had been trying for a long time to get together sufficient capital and members to start a Co-operative Society. It was anomalous that while there were so many monumental buildings of the wholesale and general productive work carried on in that neighbourhood there should be no useful example of co-operative distribution; and he felt sure that if the enthusiasm and energy of those connected with that Alliance counted for anything the time was not far distant when it would form a useful example of what co-operation could do for the working classes. Why he had personally taken so much interest in the beginning of that Society was because it seemed to him to contain the elements of success in a remarkable degree. In forming organisations of that character it was necessary for those to combine who were bound together by the common ties of industry, who worked together in the same factories and workshops, who met one another day by day, who had many things in common. In these circumstances they learned to understand and to respect one another. Consequently, when such men started a co-operative store they chose for its managers men in whom they could repose confidence. Such bodies of men were, however, difficult to find in London, in consequence of the constantly changing population. But in the case of the Jews there was a certain brotherhood, apart from business relations, a certain racial or, perhaps, national, feeling which combined them, and which would be valuable in uniting them in co-operative work. He hoped this would prove the case with regard to that Society, that it would become the basis of a wider co-operative movement in that district, and that it would be the means of brightening the lives of the people of that neighbourhood—for God knew they sadly needed brightening! If they succeeded in doing this they were engaged in a grand work. Mr. May proceeded to describe the objects of the general co-operative movement, and expressed the hope that the reproach that London was a "co-operative desert" would in years to come be removed. He hoped the step they were taking that evening would be a definite, fixed, and irrevocable one, and that they would go from strength to strength in the way they had begun, until they had a society that was a glory, not only to their people, but to the co-operative movement itself. (Loud applause.)

Mr. I. Rubenstein (the Secretary) sketched the history of the Society. He explained that he was employed at the Grays Co-operative Society, and was so much struck by the value of co-operative work that he resolved to form a similar organisation on a small scale in the East End of London. The Society started with five members and a little back room. They now numbered 146 members, and their share capital was £130. He expressed the deep indebtedness of the Society to the officials of the Grays Society, who had rendered every possible assistance and given much valuable advice. He appealed to those who had the welfare of their coreligionists in the East End of London at heart to give the movement their assistance.

Mr. G. Morris and Mr. Threadgill expressed their wishes for the success of the movement, and promised the assistance of their respective societies should it be required.

Mr. Harry S. Lewis said that East London had hitherto been somewhat stony ground for the cultivation of the co-operative idea. This should not be so. They had one successful example of the movement in that big building in Leman Street. But they wanted to see the reproach that rested on East London and on the Jewish community removed. Something had been said in praise of their race. He wished to say a little in dispraise of them: they were a little too much inclined to fight for their own hand, to be too individualistic. They should trust each other more, and think not only of their own individual well-being, but also for the common well-being. From that point of view the co-operative movement was to be encouraged. He hoped that the members would have confidence in their Committee whatever happened, and that they would stand shoulder to shoulder, in which case the Society would become a shining success. (Cheers.)

Mr. P. Coote said he had confidence in their ability to conduct the store to complete success for two reasons: firstly, because they had been very careful in laying the foundation, and with that persevering spirit without which it was impossible to succeed; secondly, those responsible for the management of the Society had evinced a veritable thirst for knowledge on the subject—they had made exhaustive enquiries of the Grays Society, and had assiduously attended meetings of other bodies, and thus obtained all the information they could. He wished them every success. (Cheers.)

Mr. Victor Schutz, the President (in calling upon whom the Chairman paid a warm tribute to his energy and self-sacrifice on behalf of the Society), said that he felt confident of success. He referred to the great difficulty of obtaining members at the outset and the struggles which the Society had undergone. He explained that for the expense of establishing the store the capital was not touched, the members having subscribed the necessary funds. He felt certain that there would be a large accretion of members, and that the takings would reach a substantial figure. Mr. Schutz, on behalf of the members, then presented Miss Halford with a handsome golden key, suitably inscribed.

The Chairman said that while those present were able to appreciate Miss Halford's character and work, the "Co-operators," not only of London, but of the whole of this country, were also able to do so. It had been his pleasure and privilege for some years to meet Miss Halford in connection with her work, and, without going into a mere eulogy, he would say she had the respect, confidence, and admiration of everyone who knew anything of the Co-operative movement. Miss Halford's work as Assistant Secretary, and for all practical purposes Secretary, of the International Alliance, although, like most of her work, performed quietly and unostentatiously, was nevertheless of a most important and far-reaching character.

Miss Halford, who was cordially received, having expressed her thanks for the presentation and her sense of the honour of being asked to take part in the proceedings, said that both as a Jewess and as an ardent "Co-operator" she had been delighted to identify herself with that Society from the moment she heard of its existence. The establishment of the Society was due to the untiring efforts of the present members, and she hoped those efforts would be crowned with success. Her chief reasons for anticipating success rested upon the character of the Jewish race, and particularly upon three points of that character: the first was an extraordinary instinct—it was nothing less than an instinct—for self-help and mutual help for which their race was noted throughout the world—she thought it was this instinct which had brought them through so many trials and persecutions. That mutual help was the very backbone of the Co-operative movement. The second characteristic would perhaps not be considered quite so praiseworthy—the desire to obtain the best value for their money. She was certain they would be able to satisfy that desire in every way by their connection with that Society. The third point was perhaps a little more debateable: the fact that the Jews were very often known to succeed where others failed. Perhaps this was due to their undaunted perseverance and ambition to "get on." She was talking the other day with a friend who said that the Jews would never make "Co-operators"; that they all wanted to be "bosses," and would not work together. She had naturally felt hurt at this, and had contradicted the observation. She contended, on coming among the members of that Society, that the ambition to get on was not the only ambition which they possessed. In the first place, one of the members had given up his nice little home close to the place where he worked to come to live over the store in order that he might devote all his spare time and energy to the interests of the Society. Secondly, another of the members, who was practically the founder of the Society, had given up his daily work in the neighbourhood in order that he might become a salaried shop-assistant in the store, and at the same time push forward the work of the Society. It was this very spirit which had prompted these two men that had characterised thus far all the transactions of the Society. The members who were employed in various trades had voluntarily given up their spare time in order to supply the sundry fittings of the store, and it would be seen in what a creditable manner they had carried out their work, which had all been performed without charge, and for the purpose of helping on the Society. All these points of the Jewish character were in favour of the success of the Society. Having referred to the valuable organisation work of the Committee, Miss Halford related an incident, which had come under her notice when on a visit to Roumania, of a co-operative bakery which proved a sad failure, and was threatened with extinction, until a man of sound business capacity was called in to take the direction of affairs in hand, when the bakery immediately recovered, and became a striking success. This man proved to be a member of the race that was so much despised in Roumania, and generally persecuted—he was a Jew. If one Jew, Miss Halford added, could do so much in Roumania, what might not a few hundred Jews do in Whitechapel! (Laughter and applause.) They meant to make that Society a success, and an example as regarded the fair treatment of their employés and their customers, as well as a centre for the intellectual, social, and general comfort of the people of that neighbourhood. Having appealed to the members loyally to support the Committee, Miss Halford expressed the hope that they would, from that little unpretentious centre, be the cause of similar societies growing up in all the working class centres of London, by the excellent example which they hoped to set. (Loud applause.)

An adjournment was then made to the ground floor, where Miss Halford declared the building open, and opened the door of the shop. The sales immediately commenced.

The Hon. Walter Rothschild, M.P., presided at a meeting held at the London Institution on Wednesday in aid of the funds of the Bank Clerks' Orphanage.

Dr. Sydney Phillips was among the guests at the annual dinner of the Hospital Officers' Association on Wednesday.

Professor Waldstein was present on Wednesday at the annual meeting of the British School at Athens held at Burlington House.

Councillor Louis Davis has been elected to serve on the Distress Committee of the Stepney Borough Council in connection with the Unemployed Workmen Act 1905.

The Late Sir Henry Irving.—Among those present at the funeral of Sir Henry Irving at Westminster Abbey were Professor Israel Gollancz (representing the British Academy), Mr. Sidney Lee, the Rev. Dr. H. Gollancz and Mr. Rufus D. Isaacs, K.C., M.P. Sir George Faudel-Phillips seconded the resolution of sympathy with the family of the late Sir Henry which was passed at a meeting of the City Corporation.

Dalston Synagogue.—Preaching on Shemini Etseret, the Rev. D. Wasserzug spoke on "Duty." He said:—In the first place, duty embraces the obligations that we owe to ourselves. The Talmud relates that on the occasion of the great carnival of rejoicing, known as the שמחת בית השואבה which was associated with the Succoth celebrations, the great Hillel used to say, "If I am present, all is present; if I am not present, who then is present?" Regarded superficially, this appears a decidely egotistic remark; but examined more deeply, it will be seen to convey in homely guise the same truth as that conveyed in noble verse by the great English poet:

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovran power.

Duty to self, then, enjoins upon us the cultivation of a spirit of self-reverence. Self-reverence depends upon self-knowledge, and leads to self-control, and these alone constitute the elements of true greatness. An exalted conception of the duty we owe to ourselves will further inspire us with a due sense of the duty we owe to others; the duty we owe to the State of which we are a unit. No duty, indeed, is more repeatedly enforced by the great teachers of Israel than this duty of loyalty to country. When the Jews were taken into captivity to Babylon, Jeremiah adjured them, in the name of God, "Seek the peace of the city whither I have caused you to be taken captive; for in the peace thereof shall you have peace." And a Midrashic legend represents the Almighty as making the children of Israel swear, when he appointed them His people, to remain ever loyal to the Government, however cruelly it oppress them. But it is not necessary to cite authorities. Facts speak far more eloquently than words, and history is a witness that in every country where Jews are domiciled, they have paid their blood tax in full as the tribute of their citizen's duty. With us, in this country, patriotism is not merely the fear toward the Government taught by the precept of man. With us it is at once an instinct of our nature and an article of our faith. It has grown with our growth, lived with our life, and is as strong as death. Sown into the soil of our hearts by the hand of God himself, this seed of loyalty was fostered to blossom, and ripened into fruit in a day long since fled, when we were denied the rights of free men. How much fuller and stronger is its growth now, when we are basking in the sunshine of absolute freedom and equality. In common with all classes and creeds of this nation, we take part in the memorial celebrations of the illustrious hero, who, in the phrase of the great statesman of his time, saved England by his courage, and Europe by his example. His immortal signal, which is the most precious legacy he bequeathed his country, awakens at all times a mightily responsive echo in our hearts. England expects every man this day and every day to do his duty.

North London Synagogue.—Mr. Walter J. Goldhill and Mr. Reginald W. Tuck acted as Chasan Torah and Chasan Bereshis respectively. On the Eighth Day of Solemn Assembly, the Rev. Walter Levin preached on "Ecclesiastes and Duty." Taking the last verse of the book as his text, "Let us hear the conclusion of the whole matter; fear God and keep His commandments, for this is the whole duty of man," the preacher said: The fear of God accords with the highest tendencies of our life as they lead us to honour and revere that which we know to be great and good. Duty is the hardest yet the highest word in our vocabulary. It is the most difficult ideal to live up to. And yet in the reverence for God and in the doing of simple duty lies the possibility of a true success in life and of finding happiness, for they alone are really happy who have the consciousness of duties performed, of temptations resisted, of good done, of happiness created in others, of self-sacrifice. Duty is the touchstone of character, and by it alone can life become the source of the truest happiness.

Hammersmith Synagogue.—The Rev. S. Alfred Adler delivered an address on the Eighth Day of Solemn Assembly. He devoted his discourse to the subject of "Patriotism," and referred to the Nelson Day celebrations. The one thing needful was the spirit of fearless self-sacrifice; a little more of the Bushido spirit of the Japanese Samurai would be beneficial to Jew and non-Jew alike. The foundations of empire must be laid in the fear and love of God. The Imperial Spirit must be the spirit of Mr. Kipling's "Recessional"—the spirit of humility, not the spirit of pride and conceit. On Simchas Torah, the children who were called up to the reading of the Law were presented with sweets by the Chasan Torah and Chasan Bereshis, Messrs. Abraham Levy and G. I. Beverley.

Borough Synagogue.—During the service on Simchas Torah, the children in the synagogue were addressed by the Rev. M. Rosenbaum on the lessons they might learn from the life of Nelson. Afterwards they assembled in the playground of the adjoining Jewish school, where they were supplied with the fruit with which the congregational Succah had been adorned; with sweets, the gift of Mrs. J. Lyons; and with cakes, the gift of Messrs. Isaac M. and Henry M. Lyons. The ministers, the Rev. M. L. Cohen and the Rev. M. Rosenbaum, who were respectively Chasan Torah and Chasan Bereshis, held a reception in the Committee-room, at which most of the congregation attended. Mrs. John A. Cohen, whose husband was for many years Warden of this synagogue, and who still retains his interest in it, sent her annual gift of a magnificent basket of flowers for the embellishment of the Succah.

Jewish Immigrants in New York.—A Forecast.

[FROM A CORRESPONDENT.]

"Need the Jews remain merely a labouring class?" asks the promising new labour weekly, the *Zeitgeist*, of New York. The journal proceeds to answer the question in the negative. At the present the Jewish population of that city is said to consist almost entirely of working men and women. But in the near future a great change is destined to take place. Instead of merely sweating-shop workers there will be a large number of professional men: lawyers, medical men, engineers, dentists, chemists, and State functionaries, who will occupy high positions in life and play an important rôle in society. This would, on the first view, seem incredible. But the North American Republic, which has a wonderfully transforming power and a capacity of overcoming seemingly insuperable difficulties, appears, even in the matter of education, capable of attaining objects which elsewhere might not be attempted for fear of failure.

The Past.

The process of transformation has only lately been made possible. In the past grave fears were entertained for the future of the Jewish quarter. Those who witnessed the symptoms of degradation in the East Side were apprehensive lest the Jewish working classes of New York should gradually sink into an irrecoverable condition of grinding poverty and darkest ignorance. The situation was more or less responsible for the view expressed in some quarters that these sweating toilers formed the lowest class of drudges. When, a year ago, owing to "pogroms" and the Russo-Japanese war, Jewish immigrants rushed into New York in tens of thousands, that fear was turned into positive alarm at the possibility of there arising a Jewish pauper and tramping class. This exaggerated fear, no doubt, imparted an impetus to the increasing clamour for more stringent regulation of alien immigration. Thanks to the educational facilities afforded to the immigrants, the state of things giving rise to vague apprehensions and alarms is gradually being remedied, and there is already evidence of a more hopeful future.

A People's University.

The educational facilities alluded to, so far as Jewish immigrants are concerned, are said to centre in the Manhattan Preparatory School. This institution, which is stated to be one of the very few of its kind in New York, was established comparatively recently; but in the brief time of its existence it has succeeded in extending its influence to the Jewish population there. The school appeals to the nobler sentiments of the immigrants by affording thousands an opportunity of becoming educated men and acquiring professions. Within a short period the management of the institution have displayed remarkable energy in extending the classes in its East-Broadway building, and opening branches in other parts of New York. This was done with the object of meeting a want arising from the ever-increasing tide of immigration to New York of Russian young men. It is claimed that the school has prevented hundreds from flooding the labour market; from becoming "operators," pressers, pedlars, or poor agents, and kept hundreds of others from the pitfalls of a large and populous city, such as "saloons" and low gambling places, thus saving them from lingering poverty and ignorance.

Educational Poverty of London.

That the school referred to supplies a genuine want of the Jewish immigrants would receive corroboration from many similar cases in London where the class of immigrant is precisely the same. Within the last eighteen years the writer has come in contact with a large number of bright, intelligent, and studious young men from Russia and Russian Poland, whose main motive for leaving their native countries had been to seek abroad the benefits of education denied them at home. They were, however, doomed to disappointment on realising that England was mostly an industrial country. Poor and friendless, these people were compelled to engage in industry or starve in silence. For cheap educational facilities for Jewish immigrants, like the institution of New York, have ever been conspicuous by their absence. Those possessing robust constitutions entered the clothing trade and became pressers, machinists, boot-lasters, and finishers. In many cases this operated in the direction of reducing their robustness and disabling them for intellectual pursuits. Others, of a somewhat careless type, incapable of becoming inured to ill-requited drudgery, had gone over to the conversionists to eke out a life of sighs and regrets at having deserted their suffering people.

Salvation in the United States.

Those, on the other hand, who were not disposed to engage in manual labour took to hawking, commercial travelling, or petty journalism, and for many years earned a miserable pittance. The United States, however, proved their salvation. For on proceeding there their condition soon improved. By dint of turning their previous education to account they were gradually enabled to qualify for professional careers. A Russo-Jewish student with whom, twelve years ago, the writer had been associated in a struggling Yiddish journalistic enterprise, has achieved the distinction of the title "Doctor," and is now enjoying respectful popularity in New York Jewish labour circles. In London his condition had been extremely pitiable. Another student had for many years engaged in hawking, while in England, earning a scanty livelihood. Finally losing his small capital in a chance transaction, he determined to cross the Atlantic. I now learn that he has qualified as a dentist. These few examples are representative of a numerous class of similar characters, for whom the United States proved not only a haven of refuge, but a boon and a blessing.

Efficiency Combined with Cheapness.

Even those who, for obvious reasons, cannot attend the classes, are indirectly influenced by the school and its work, and endeavour to emulate its students by educating themselves as far as possible. This Manhattan institution has thus touched an innate longing of the Jewish immigrants to learn, know and excel, which is gradually becoming general and productive of much good. When yet in the stage of "greeners," these men are admitted to this school which guarantees the acquisition of the English language in six months; the fee for 135 lessons in the night-school being fifteen dollars only. The methods of teaching are said to be the latest, most modern and effective. The school also educates and prepares for college and university, and thus equips the students for splendid future careers. Efficient technical education, commercial and civil service classes are a distinctive feature of the school. Capable men are quickly prepared for civil service examination, or for positions in great business houses, which they have no difficulty in obtaining when their education is completed. As an illustration of the efficiency of the teaching, the school has recently increased the "counts" qualifying for admission to college from 48 to 63, without increasing the fee.

Predicting a Change.

"To this Manhattan Preparatory School," concludes the *Zeitgeist*, "we must look as an institution which determines the future of the Jews in New York. Hundreds of men issue forth therefrom who will, some years hence, assume positions of importance among the Jewish population. Simultaneously with their stepping out into publicity, a radical change will set in in the life of the Jewish masses. These will no more be composed solely of working men. There is no reason why the Jewish people of New York should contain a much larger percentage of labouring men than the natives. The Jewish quarter of New York is now recognised as the sweating-shop of entire America. But the educational influences of this people's university tends to lessen this enormous percentage conducing eventually to more normal conditions."

Bayswater Synagogue.—At the conclusion of the Tabernacles services the members assembled in the Succah, which was built and endowed to meet the annual expenditure for its maintenance by the late Mr. Henry Louis Cohen. The offices of Chasan Torah and Chasan Bereshis were filled by Mr. Albert Levy and Mr. Edward A. Joseph, the latter having volunteered to undertake the duty in consequence of Mr. S. Samson having been prevented doing so by a family bereavement.

Young Generation of Israel Territorial Association.—A meeting of this Association was held on Sunday, at 31, Wilkes Street, Spitalfields. Mr. W. Silverman, who presided, delivered an address on the object of the Association. Several new members were enrolled. The officers are: Messrs N. Silverman, Chairman; D. Kayman, Vice-Chairman; J. Goldman, Treasurer; J. Chaplin, 6, Spital Street, Spitalfields, Hon. Secretary.

Jewish Labour News.

[FROM A CORRESPONDENT.]

The Agitators' Opportunity.

With the approach of the winter season and the long evenings, labour agitations among the Jewish workers receives a new impetus. Whatever doctrine is preached, agitators have no difficulty in filling large halls, especially if a somewhat novel subject is to be discussed, and the weather precludes the habitual street itinerant from taking his usual stroll. The lecture season has as yet not begun. The Zionist societies and the large masses behind them prefer completing their holidays in rest and quiet; for work and worry will soon begin afresh. This temporary lull affords the advanced labour wing its opportunity of airing its pet ideals, of which the general strike forms part. Cheap rhetoric is the delight of the youthful immigrants from Russia, whose souls have long been pent up by bureaucratic tyranny. Their minds not having been trained to devote serious thought to stern realities, it does not occur to them to question the possibility of carrying a general strike to a successful issue.

General Strike Agitation.

Such a meeting was held on Sunday week at "Wonderland," Whitechapel Road. The hall was crowded. A large number had come out of mere curiosity, and mainly because they had nowhere else to go. The meeting was convened by a newly-formed group styled "Agitator," who aim at preparing the Jewish workers for the general strike which, as announced, would be proclaimed on the first of May, 1906. The leaders of this group have, within the last few years, been active in the formation of several groups, inclusive of the Jewish Trade Union Federation. These groups have all come to grief. In the present agitation, however, it is sought to involve the organised Jewish workers in a course of action which would seriously affect their material interests. The extensive strikes of the past spelt utter ruin to the families of many who had been forced to take part in them. It behoves the organised rank and file to refuse their adherence to a policy fraught with the gravest consequences.

A Manifest Absurdity.

The idea of the general strike is practically unknown among English Trade Unionists. Born in the minds of hot-headed and impatient agitators on the Continent, its propaganda is confined to the hot-blooded nations of France, Spain and Italy. Even there it has, so far, met with scanty favour. The growing Social Democracy everywhere is dead against it. This means that the great majority of the organised workers of Europe would never favour any attempt of the kind. But the Jewish workers of the East End, who have ever been exploited by propagandists of every imaginable fad, seem to provide a large field for those who have failed elsewhere in gaining the support of the working classes. Since the idea is considered impracticable in its application to any of the firmly-constituted national proletariats of Europe, how can it be applied to the imperfectly-constituted and unorganised proletariat of the East End of London? A private conversation overheard at the "Wonderland" meeting carried the argument even further. "A general strike among the Jewish workers is manifestly absurd," remarked a workman with some experience of strikes. "The Jewish workers of London," he continued, "may be said to number about sixty thousand. The organised workers, all told, do not exceed three thousand. Even if the latter should agree, what prospect is there of securing the aid of the remaining fifty-seven thousand holding various opinions, mostly non-sympathetic to the general strike?"

Limited Enthusiasm.

The conveners congratulate themselves upon the enthusiasm of the "Wonderland" meeting, deluding themselves into the belief that they are already on the road to success. A curious side-light may be thrown on the manner in which this enthusiasm was produced. The meeting was presided over by Mr. Mowbray, who has had a varied Anarchist experience, both in this country and in the United States. Save for the cheers of the twenty-eight conveners, his speech was received in silence by the great majority of the audience. Telegrams of sympathy were read from the Jewish Boot and Shoe Union and two Jewish branches of the Amalgamated Society of Tailors. These telegrams had been expressly solicited by the conveners of the meeting, who canvassed the unions for this purpose. The majority of the unions, among whom might be mentioned the Independent Cabinet Makers' Association, flatly refused to accede to the request. A letter of sympathy, signed by the twenty-eight gentlemen alluded to, who were all present, was also read and much applauded by themselves. Finally the following resolution was carried amid the indifference of the large majority:—"That this meeting, believing that the sweating system, in all trades in the East End, has reached such a degree as to render it impossible to remain inactive any longer; and being doubtful of all the means hitherto employed, pledges itself to spread abroad the propaganda of the general strike as the best means to a general emancipation of Labour. Long live the general strike and down with the sweating system!"

South-East London Synagogue.—After the morning service on Simchas Torah, the congregation adjourned to the schoolrooms, where they were entertained by Mr. L. Greenboam (Chasan Torah) and Mr. S. Lancaster (Chasan Bereshis). Sweets were presented by Messrs. Greenboam and Lancaster to the children who attended the service.

Stoke Newington Synagogue.—On Monday evening, Messrs. J. Jacobs and B. Sarna, the Chasan Torah and Chasan Bereshis, provided a tea and an entertainment for the Choir of this Syngogue.

Wellington Road Synagogue.—The festival services were conducted by the Rev. J. B. Levy. On Simchas Torah the Rev. I. S. Meisels addressed a Barmitzvah, Master H. Klemantaski, who was presented with a prayer book, suitably inscribed, by the Minister, Hon. Officers, and Committee. The Chasan Torah, Mr. L. S. Klemantaski, presented the children with boxes of confectionery and held a reception at his residence.

Poplar Associate Synagogue.—The services on the last days of the Festival were conducted by the Revs. M. Gray and I. Newman. After the service on Simchas Torah the worshippers repaired to the Succah, where they were entertained by the Chasan Torah and Chasan Berishis.

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THE PROVINCES.

ABERDARE. The festival services were conducted by the Rev. I. Ostroff. Mr. M. Jacobs, President of the Congregation, was Chasan Torah, and Mr. S. L. Goldstone (Treasurer), Chasan Bereshis. Mr. Jacobs gave a reception to the congregation on Sunday.

ABERDEEN. The Chasan Torah and Chasan Bereshis entertained the Congregation in the Synagogue Chambers. The synagogue services were conducted by the Rev. A. E. Hirshovitz, who also preached.

BARNSLEY. A reception to the Congregation was given at the Arcade Hall on Sunday afternoon by Mr. S. Krakauer (Chasan Torah) and Mr. N. Cohen (Chasan Bereshis). The tables were decorated by Mrs. Krakauer, Miss Krakauer and Mrs. Cohen. At a meeting held in the evening the following were re-elected: Messrs. S. Krakauer, President; N. Cohen, Treasurer; M. Krakauer, Auditor; Harris, Ridy and Phillips, Committee.

BIRMINGHAM. The officers of the Jewish Young Men's Association for the ensuing year are: Messrs. Frederic S. Franklin, President; S. J. Levi, Chairman; S. Ahronsberg, Treasurer; L. I. Silverston, Hon. Secretary, 306, Gillott Road, Edgbaston. The autumn session will open with the presidential address ("Some Anglo-Jewish Questions of to-day"), which will be delivered at the Acorn Hotel, Temple Street, next Sunday, at 7.30.—A general meeting of the Hebrew Recreation Classes for Girls was held on the 18th inst., when the report and balance-sheet were adopted. The report states that at the annual competition of the Union of Girls' Clubs and Classes, held at the Town Hall on May 6th, these classes took the first prize for model baby-doll dressing and second prize for blouse-making. A vote of thanks was accorded to Mrs. H. P. Phillips for her services as President for the last two years, and her resignation was accepted with much regret. The Committee were re-elected, and the honorary officers for the ensuing year are: Mrs. Frederick Joseph, President; Miss Spiers, Vice-President and Secretary; Mrs. I. L. Jacobs, Secretary.—A meeting of the Birmingham Branch of the Union of Jewish Women was held at the Grand Hotel on Wednesday, to meet the delegates of the London Union. Mrs. John Phillips presided, and the following ladies addressed a numerous gathering: Lady Battersea, Lady Desart, Mrs. N. L. Cohen, Miss Adler, Mrs. Model, Miss Hyam, Miss L. H. Montagu, Mrs. M. A. Spielmann, Mrs. S. Abrahams, Mrs. H. P. Phillips and Mrs. Adolph Myers.—At the Conference of Women Workers on Tuesday, Miss Adler read a paper upon Courts of Justice for Children. Lady Batttersea also took part in the Conference.—The arrangements for the Provincial Conference of the Union of Jewish Literary Societies include, on Saturday, November 18th, a service with special sermon by the Rev. G. J. Emanuel, and a smoking concert (to which ladies are invited) in the evening. On Sunday morning Mr. F. S. Franklin will deliver an address of welcome, and papers, to be followed by a discussion, will be read. In the afternoon a representative of the Council of the Union will deliver an address; in the evening a banquet will be held. The proceedings will take place at the Grand Hotel, Colmore Row. Mr. Bertram Silverston is the Hon. Secretary of the local Committee.

BLACKPOOL. A Jewish stall was among the features of the Bazaar held in the Winter Gardens last week in aid of the Victoria Hospital. The stall-holders were Mesdames Saul Shiers, Lewis Levene, Alexander, Mark Shiers, George Shiers and L. Davis; and the assistants, Misses N. Cohen, R. Cohen, Rosenzweig, Morrison, Meyers and Abrams. The amount realised was £155. The surplus goods and draperies and plants from the stalls were afterwards sold by public auction at good prices.—Mr. Saul Shiers has handed to the Chief Constable £21 which he has collected for the Poor Children's Winter Clothing Fund.—In the report concerning the Blackpool Congregation in our last issue, Mr. J. V. Rosenzweig should have been described as Hon. Secretary.

BOURNEMOUTH. At a Committee meeting held last week, it was resolved that the Assembly Hall opposite the pier should be further retained as a temporary place of worship. Services will be regularly held there. Rules and regulations were drawn up and will be submitted to a general meeting. Hebrew and Religion Classes are in the course of formation. They will be conducted by the Minister, the Rev. M. Berkowitz, assisted by Miss Morris, who volunteered her services.

BRADFORD. The services of the Bradford Hebrew Congregation on the last days of Succoth were held at the Houghton Place Synagogue. The Rev. A. Littenberg officiated, and the Minister, the Rev. Reuben Tribich, preached on the first day on the subject of "Parent and Child." On Simchas Torah Mr. Tribich referred to the centenary of the Battle of Trafalgar, and said that among the many communities that would celebrate that anniversary there was none more loyal than theirs. That great battle had been the great stroke for freedom, and the truly Jewish heart could sympathise with such a struggle, for were not their historic periods filled with such strivings? Their great festival of Passover represented the triumph of their ancestors in the fight for civil and religious liberty; Chanucah reminded them of the war for independence. So the Jew could really feel joy in that event. No less did Judaism expect every man to do his duty, to live the upright life and be true to the glorious teachings of their fathers even unto death.—A Simchas Torah concert, organised by Mr. N. Chesses, was held at the Jewish Workmen's Club on Sunday evening. Miss K. Jones, of Halifax, gave several much-appreciated items, Mr. B. Kruger, of Huddersfield, contributed violin solos, Miss Pratt played the 'cello, Mr. I. Friedman rendered piano solos, Mr. W. Howard and Mr. R. Thomas were the vocalists. Thanks were accorded to the artists and the Chairman (Mr. Chesses) on the proposition of the Rev. R. Tribich.—The 100th anniversary of the death of Nelson was the theme of Dr. Strauss's discourse on Saturday last. Jews, he said, could well celebrate the memory of this great man, because he was full of the sense of duty and religion, and because he represented a nation that was always in the vanguard of religious toleration and liberality, which abolished slavery, the black spot of the ancient and middle ages. Truly they could say: "The memory of the just is a blessing."

BRIGHTON. The Rev. A. C. Jacobs preached on the eighth day of the festival from Ecclesiastes, on "Duty." He paid a tribute to Lord Nelson.

BRISTOL. The Jewish Social and Debating Society opened its winter session on Sunday with a conversazione at the synagogue schoolrooms.

CARDIFF. A meeting of the Cardiff Jewish Naturalisation and Political Association was held at the Cathedral Road Schoolroom on Sunday. Mr. I. Samuel presided. The policy of the Association at the forthcoming Municipal Elections was decided upon. The hope was expressed that the membership of the Association will eventually embrace the whole Cardiff Jewish community, and thus be fully representative.

DEWSBURY. Services were held throughout the festivals. Last Sunday the Chasan Torah and Chasan Bereshis entertained the Jewish residents. Several gentlemen recommended the holding of a meeting with the view to arranging regular services and appointing a Shochet, who would be able to give the children Hebrew and religious instruction.

DUBLIN. On Sunday, the numerous friends of Dr. Israel Allaun took advantage of his departure for London to present him with a diamond ring as a token of their esteem and affection. Mr. Bernard King, who made the presentation, spoke of the deep regret they all felt at losing Dr. Allaun, who had endeared himself to them by his many sound qualities. Among the other speakers were Messrs. B. Jackson, L.D.S.I., B. J. Fox, H.M.C.S., and L. Levinsohn.

DURHAM. Mr. B. Morris was Chasan Torah, and Mr. B. Birk, Chasan Bereshis.

GLASGOW. The annual dance of the B'noth Zion will take place in the Prince of Wales Halls, Sauchiehall Street, next Tuesday.—A concert was held at the Jewish Social and Literary Club on Sunday. Several artists contributed to an entertaining programme. Mr. S. M. Lipshitz presided.

HULL. On the Eighth Day of Solemn Assembly and on the Day of the Rejoicing of the Law the Rev. H. Bendas read the services, assisted by his choir. The Rev. Dr. Salis Daiches preached on Shemini Etseres, taking his text from I. Kings, viii., 61. After the service on Simchas Torah a reception was held in the Synagogue Chambers by the Wardens of the Congregation and the Honorary Officers of the Chevra Kedisha. In the afternoon a dinner was given by Mr. S. E. Cohen, Vice-President of the Congregation. Among those present were the Rev. Dr. Daiches (Chasan Torah), the Rev. H. Bendas (Chasan Bereshis) and Mrs. Bendas, Mr. M. Casril (President of the Congregation), Mr. H. Gerson, Mr. J. Rosenthal, and Mr. and Mrs. B. Tadman.—Mr. J. Brown and Mr. M. Rapp were Chasan Torah and Chasan Bereshis respectively at the Hull Western Synagogue.

LEEDS. A social evening was held at the Judæan Junior Cercle on Sunday. An appeal was made to the members in aid of the funds of the Jewish Board of Guardians, and was well responded to.—The services in the Great Synagogue, Belgrave Street, were conducted by the Rev. S. Diamond on the last days of the festival. The Rev. M. Abrahams, B.A., preached on the Eighth Day of Solemn Assembly on behalf of the Leeds Jewish Board of Guardians. As a result of the appeal a substantial sum will be handed to the funds of the charity. The Hon. Mrs. Behrens, of Malton, sent fruit and flowers for the congregational Succah.—A reading night was held at the Jewish Youths' Literary and Debating Society on Sunday. Readings from Shakespeare, Longfellow and Mark Twain were delivered.—Yesterday the Lord Mayor was to open baths which had been erected exclusively for the use of the Jews.

LEICESTER. Last Sunday, Messrs. J. May and M. Jacobs, the Chasan Torah and Chasan Bereshis, entertained the members of the congregation in the Joseph Joseph Memorial Schools. Mr. S. Thomas, Treasurer of the Congregation, who was in the Chair, proposed the toast of the day, and announced, in the course of his remarks, that Mrs. J. Joseph had supplemented her former donation of £100 towards the reduction of the debt of the synagogue by a further gift of £50. Mr. Barnett Samuel proposed "The Congregation." Mr. Thomas responded on behalf of Sir Israel Hart, the President. The Rev. A. Newman and Messrs. A. Finburgh (Hon. Secretary), J. May, M. Jacobs, P. Shulman and King also spoke.

LIVERPOOL. A meeting of the Liverpool Branch of the Jewish Territorial Organisation was held last week at the Jewish Higher Grade School. Questions of membership and contributions were settled. The Hon. Secretary is Mr. L. Grabois, 24, Horsley Street.—Mr. Samuel Harris Levy, Assistant Master at the Hebrew Schools, gained a first-class pass at the Certificate Examination, a pass in the second division of the London Matriculation, and several successes in science and drawing at the South Kensington Examination.—The Liverpool Zionist Societies have issued their syllabus of lectures and debates for the coming winter. The series will consist of Friday evening lectures on "Jewish History," and Saturday afternoon and Sunday evening on general Jewish matters. The Sunday evening lectures will be held under the auspices of the Shivas Zion (Young Men's Zionist Association), and will be inaugurated next Sunday by the Rev. I. Raffalovich (Minister of the New Hebrew Congregation), who will lecture on "The Colonisation of Palestine." The other lecturers are: Mr. J. I. Loewy (Manchester), Abdullah Quilliam Effendi Bey, Sheikh-ul-Islam of the British Isles, Mr. W. T. Munro-Hogg, Dr. B. Saul (Manchester), the Rev. S. Friedeberg, Mr. Herbert J. Davies, Mr. Maurice Myers (London), Mr. Louis Kletz (Manchester), the Rev. John S. Harris, Mr. William Grant (Edinburgh), Mr. Bertram B. Benas, B.A., LL.B., Mr. E. Lawrence Levy (Birmingham), and Drs. Jos. Dulberg and N. C. Haring, Messrs. I. Cansino, Jerome Jacobs, R. Barron-Sicree and J. Lustgarten, all of Manchester. On the 1st of April the Association will hold an inter-debate with the Manchester Jewish Social and Literary Union. Mr. Philip Ettinger (President of the Association) will give a lantern lecture on "The Seventh Congress," at the Alexandra Hall, Islington Square. The slides were all made by himself from photographs which he took at Basle. The twelfth ball of the Association was given on the 18th inst. The Ladies' Zionist Association have had charge of the arrangements for the fortnightly Saturday afternoon lectures, which will be inaugurated by the Rev. I. Raffalovich on November 4th. The Saturday afternoon lectures include Dr. Weitzman (Manchester), Dr. J. S. Fuchs, Miss Bennet (Cardiff), Messrs. Maurice Myers, J. Wassilewsky (Manchester), P. Ettinger, Bertram B. Benas, J. Nelson (Birkenhead), and Jerome Jacobs; Mrs. Davies (Manchester). The Agudas Hazionim have arranged a course of Friday evening lectures on "Jewish History," which will commence on the 27th inst. The whole of these lectures are open to the public, and a hearty invitation is extended to all, whether members or non-Zionists.

MERTHYR. Yesterday week, Mr. Hermann Gittelsohn was installed First Principal of the Supreme Order of Royal Arch Freemasons, at the Masonic Hall, Merthyr. He is the first Jew who occupies the position in that part of Wales.—The Merthyr Jewish Literary and Social Society opened their session on Sunday, Mr. I. Prag, Vice-President, in the Chair. Mr. A. I. Freedman delivered his Presidential address.—Messrs. D. Goodman and M. Levinsohn, respectively Chasan Torah and Chasan Bereshis, held a reception in the Schoolroom on Simchas Torah.

NEWCASTLE-ON-TYNE. The following are the officers of the Jewish Junior Literary and Debating Society for the ensuing year:—Messrs. M. Samuels, President; D. Sandelson, Vice-President; M. Goodman, Treasurer; A., J., and H. Meltzer, H. Crook, M. Cowen and M. Sagar, Committee; I. Solomon and M. Bloom, Auditors; L. Brown, Hon. Secretary. The inaugural lecture will be delivered next Sunday at Synagogue Chambers, Leazes Park Road, by Councillor John Whitburn, on "With the Mosely Educational Commission in America." Subsequent meetings will be held in the Vegetarian Café, Nelson Street.—Councillor Thomas Rowe, who is seeking re-election as a member of the Town Council for the Westgate South Ward, constantly evinces a deep and practical interest in the welfare of the local Jewish community.

NOTTINGHAM. The newly-formed Study Circle is to meet for the first time this evening at the Zionist Club. Mr. N. Speakman will conduct the Circle from 7 to 7.30 p.m., when the Sedrah and Haphtorah for the week will be discussed. An address on "The Importance of Jewish History for Jews" will afterwards be delivered by the Hon. Secretary, Mr. I. Rosenthal.—The synagogue services on the two last days of the Festivals were conducted by the Rev. A. Schloss. Mr. H. Jerevitch delivered a sermon on the eighth day on the principle of equality and unity. On Simchas Torah, after the service, the members adjourned to the Zionist Club, where a reception was held in honour of Mr. S. P. Torlowsky and Mr. W. Robinson, the Chasan Torah and Chasan Bereshis respectively.

PRESTON. On Simchas Torah the members and their wives, and the children attending the Hebrew Classes, were entertained by Messrs. Halpern and Shapiro, the Chasan Torah and Chasan Bereshis respectively.

SHEFFIELD. The Rev. D. Klein conducted the service in the synagogue, North Church Street, during the recent festivals. The Rev. A. Cantor, assisted by Mr. Marks, of Worksop, conducted the service in the Vestry Hall, West Bar. The fruit, plants, etc., for the Succah, were the gift of Mrs. L. Isaacs, Mrs. H. Stone and Mrs. I. Guttenberg.

SOUTHEND. Mr. I. Lewinstein was Chasan Torah and Mr. W. Feitlesohn Chasan Bereshis of the Southend and Westcliff Congregation.

SOUTH SHIELDS. Mr. and Mrs. Sol. Levy entertained the entire congregation on Sunday evening at the Victoria Hall to celebrate the occasion of Mr. Levy having been Chasan Torah. Mr. Levy commented on the need of a new synagogue, and in addition to his donation, he promised a window for the new synagogue.

STROUD. After service on Simchas Torah, the Chasan Bereshis, Mr. I. M. Shane, held a reception in the Vestry Room. The whole congregation afterwards adjourned to Melbourne House, the residence of the Chasan Torah, Mr. M. Levy, where they were entertained. Mrs. Levy provided tea and an entertainment for all the school children, and presented each child with a gift.

YORK. Mr. M. Morris was Chasan Torah and Mr. H. Solk, Chasan Bereshis. Mr. and Mrs. M. Liggi have presented to the synagogue two silk mantles for the Scrolls of the Law on the occasion of the Barmitzvah of their eldest son.

Mr. Wm. Baker, M.A., LL.B., who has succeeded the late Dr. Barnardo as the Director of the Barnardo Homes, informed a representative of the *Jewish Chronicle* that very few Jewish children find their way to the institution. "Sometimes," he said, "poor Jews wander about and get lost. Then we come across their children. But we have an arrangement under which all destitute children of the Jewish persuasion that come to us are passed on to the Jewish Board of Guardians, while those of the Roman Catholic faith are sent to Roman Catholic Homes. We ourselves are only concerned with bringing up children as Protestant Christians." An appeal is being made by the Institution for a fund of £250,000 as a memorial to the late Dr. Barnardo.

The General Electric Company, Queen Victoria Street (all the directors of which are Jews) was an exhibitor at the Electrical Exhibition at Olympia which closed last Saturday evening.

The Ardath Tobacco Co. were awarded the gold medal for cigarettes at the recent Brewers' and Allied Trades' Exhibition held at the Agricultural Hall.

Jewish Athletic Association Schools' Division.—This division, which was established last year, is proving a great success, owing to the efforts of Mr. J. M. Myers, the President, Mr. E. M. Joseph, the Hon. Secretary, and the teachers in the various East End schools. Arrangements have been completed for the second football season. The entries have been so numerous that it was possible to form a second division. This is a step further in the development of the Schools' Division. To avoid playing during Sabbath, only the matches at the beginning and end of the season are to be played at the Victoria Park on Fridays and the rest on Sundays at Walthamstow.

Manchester News.

The Synagogues.

On the 8th day, the Rev. Dr. Salomon preached at the Great Synagogue on the lessons to be taught by the recital of the solemn memorial prayers and the importance of saying them on every festival with the object of remembering the good actions of the departed and following in their footsteps. At this season of the year, autumn, when nature shed its summer mantle and leaves fell, we should make a retrogressive movement and consider our past deeds. Yesterday, as it were, we enjoyed the picture of a bright summer's day, but Shemini Etseres called to us that our life in nature had become extinct, and all would soon become involved in the gloomy shadow of death. We should take a glance backwards to the time of our youthful days—the time which we considered as the זמן שמחתנו and think that those days of pleasure must now be ended, because man, alas! was not born to joy but only to toil and trouble. What, then, was left to us but to exclaim with Ecclesiastes, "Vanity of vanities, all is vanity"! The preacher of old, however, in drawing his conclusions from his deep researches and speculations, taught us that the aim and end of all was to fear God and adhere to his Commandments, as that was the only everlasting joy. This joy of a good existence ought to be the pulse-throb of our life from the cradle to the grave, and at the last moment of our existence, at the Shemini Etseres of our life, this joy should be our advocate before the throne of judgment. Dr. Salomon spoke of the necessity of carrying out the terms of the Fifth Commandment by not only honouring our parents in their life-time, but by not allowing their names to sink into oblivion nor their memories to be degraded in the world. Gifts of flowers, wine, fruit and cakes for the Succah of the Great Synagogue were given by Mesdames J. Davis, P. Frankenstein, L. Gotliffe, L. Glass and N. Laski, the Misses Barder, Cobe, N. Cohen, Davis, Gotliffe, Nathan, Raphael, Shaffer and Woolf, Messrs. S. Lichtenstein, E. Lichtenstein, and Shoeps. In addition to the ladies already mentioned, the Misses Doffman gave their services in the Succah. On Sabbath afternoon last the usual weekly service for children at the Great Synagogue was held in the Succah. About 300 children were afterwards entertained by the Succah Committee.

At the South Manchester Synagogue, the Rev. I. Simon preached on Saturday on "Communal Vitality." He alluded to that day being the hundredth anniversary of Nelson's death, and reminded the congregation that the great hero's aphorism, "England expects every man to do his duty," could be as forcibly applicable to the demands of their religion upon them as to the loyalty and patriotism they owed their beloved country. On Sunday, Mr. Simon addressed the children after they received packets of sweets, distributed by the President, Mr. J. S. Lewis (Chasan Torah). In the afternoon, Mr. and Mrs. Lewis held a reception at their house.

On the eighth day the Rev. M. M. Cohen preached at the New Synagogue on "Duty." He advocated the establishment of Sabbath Religion Classes in connection with the synagogue.

Children's Thanksgiving Service.

On Sabbath afternoon, November 4th, a thanksgiving service for the children who have been to the Holiday Home at Chinley will be held at the Great Synagogue. Dr. Salomon will deliver a special address to the children.

Zionist Association.

The first lecture of the session will be given to-morrow evening by Dr. C. Weitzman. The subject will be, "Ost und West in Zionism." In order to give greater prominence to the ladies' lectures, which hitherto have been held on Saturday afternoons, the Literary Committee has decided to incorporate these lectures in the general scheme, and has, therefore arranged for twelve fortnightly instead of twenty-four weekly addresses. An interesting syllabus has been arranged.

Jewish Working Men's Club.

In connection with the Draughts Club, a championship tournament, open to all Jewish residents in Manchester and district, is being organised. All entries are to be sent to the Hon. Secretary, Mr. S. Harris, 16, Ravald Street, Salford, by Monday next. Several prizes will be given. The first match of the season takes place next Tuesday evening, the opposing team being the Manchester Draughts Club.

Miscellaneous.

The photograph of the Succah of the Spanish and Portuguese Synagogue, which was reproduced in our last issue, was taken by Mr. Percy Guttenberg, of 10, St. Ann's Square.

The Rev. Dr. M. Berlin was Chasan Torah and Mr. W. Stone Chasan Bereshis at the Talmud Torah School Synagogue.

Harold S. Livingstone (aged five years) made a collection recently at the Central Synagogue, Cheetham, on behalf of the Jewish Hospital.

The public examination of the pupils of Mr. I. Wassilevski's Hebrew School was held on Wednesday week at the Achei Brith Hall, Bury New Road. Dr. Fuchs, Rabbi Jaffe and the Rev. I. Simon, together with the Headmaster, Mr. Wassilevski, acted as examiners. The various forms were put through a searching examination, the subjects including Hebrew as a living language, and the pupils acquitted themselves creditably. Mr. N. Laski, President of the Great Synagogue, was in the Chair.

Diary of Meetings.

Sunday, October 29.

Jewish Working Men's Club, First Literary Meeting of Session, Presidential Address by Dr. J. Dulberg; Musical and Social Evening.

West Ham Hebrew Congregation.—On Simchas Torah, the Rev. L. Mendelsohn, B.A., delivered an address to children. The Chasan Torah (Mr. J. Adler) and the Chasan Bereshis (Mr. R. Lyons) presented the children with sweets, etc.

Hambro Synagogue.—On the eighth day of the festival the Rev. Dayan Feldman preached on the subject of "Joyousness." On Simchas Torah small packets of chocolates were provided by Messrs. B. Solomons and S. Aarons, Chasan Torah and Chasan Bereshis respectively, for at least 500 children; and Mesdames L. Davis and P. Weinberg provided bananas and sweets for the choir boys. In the afternoon a reception was held at Bonn's Hotel, in honour of the Chasanim. Messrs. B. Solomons and S. Aarons were presented with framed certificates signed on behalf of the members by the Wardens, Financial Representative and Minister, to commemorate their having served their respective offices. The synagogue services were conducted by the Revs. J. Hiller and W. Esterson, assisted by the voluntary choir under the direction of Mr. Henry Hart.

Jewish Working Men's Club.—On Tuesday Mr. M. Hyman Isaacs opened the first debate of the session by moving: "That the land system which now exists in England is a good one and should be maintained." Mr. John Raphael presided. The following took part in the discussion: Messrs. R. Cohen, A. I. Bind, Monnickendam, H. Lesser, and M. Fersht. Next Tuesday Mr. W. C. Johnson, L.C.C., will address this Society on "The Work of the London County Council." Mr. Stuart M. Samuel, M.P., will preside.

Jews' Temporary Shelter.—Last Sunday, Mr. T. J. Bonn, a member of the Committee, who was Chasan Torah at the Synagogue in connection with the Shelter, entertained 170 inmates at a substantial repast. The tables were tastefully decorated by the staff of Bonn's Hotel. At the conclusion of the repast the inmates gave hearty cheers for Mr. Bonn and Mr. Shonman, the Superintendent, who was Chasan Bereshis, and provided the spirits. A large number of friends were also entertained at a reception held by Messrs. Bonn and Shonman at the offices of the Shelter, in honour of the occasion.

Walthamstow and Leyton Synagogue.—At the conclusion of the morning service on Simchas Torah, the Chasan Torah and Chasan Bereshis (Mr. Stahl and Mr. Costa) entertained the congregation in the committee-room. About fifty children were supplied with confectionery and fruit.

Princes Street Synagogue.—The Rev. P. Fassenfeld conducted the Festival services. The Rev. A. Chaikin lectured on Shemini Etseres and the Rev. S. K. Melinek on Simchas Torah. The annual gathering of the members took place on Shemini Etseres in honour of the Chasan Torah and Chasan Bereshis.

Old Castle Street Synagogue.—The Rev. D. Moscowitz conducted the Festival services, assisted by a choir.

Emanuel's Almshouses.—Mr. M. Charik was Chasan Torah and Mr. A. Solomon Chasan Bereshis.

The Native Jews in China.

Israel's Messenger, of Shanghai, announces that Mr. Oliver Bainbridge, the traveller, arrived in that city at the beginning of September *en route* to Kaifengfu, with the view to ascertaining the whereabouts of the remnants of native Jews in the interior of China. After a short stay he proceeded to Hankow, from which he set out with a special interpreter to Kaifengfu. While there he intended to study the whole history of the native Chinese Jews, and to take photographs of the people and of the stone that marks the spot on which the Synagogue formerly stood. It was also his intention to obtain some of their tablets and MSS. Mr. Bainbridge expected to return to Shanghai within eight weeks, and would then relate the result of his researches in a lecture, the proceeds of which would be given to the local Society for the Rescue of the Chinese Jews. It will be remembered that last year when on a mission to New Guinea he discovered a black tribe, who in features and customs have much in common with Jews.

One of the Chinese Jews, who with eight others came from Kaifengfu to Shanghai about three years ago, died in the last-named city on the 6th September, and was buried in the Jewish Cemetery.

The Sephardic Congregational Association presented a gift of sweets and cakes to each child in attendance at Bevis Marks Synagogue on Simchas Torah.

Woolwich Hebrew Congregation.—On Simchas Torah a reception was held by the Chasan Torah (Mr. J. Muslin) and Chasan Bereshis (Mr. H. Lewis).

East London Synagogue.—On Sunday last the junior members of the voluntary choir presented Mr. Henry Weinstein, the Hon. Conductor, with an ebony and silver bâton as a mark of their esteem.

City Jewish Social and Literary Society.—The following have been elected officers for the ensuing year: President, the Rev. S. Levy, M.A.; Vice-President, Mr. B. I. Cohen, B.A.; Treasurer, Mr. E. A. Shock; Hon. Secretaries, Messrs. E. A. Spiers and S. Sugarman; Committee, Miss M. Sacker, Messrs. L. H. Kingstone, H. M. Matthews, L. Fontyn, H. Levy and H. Myers. The inaugural conversazione of the session will take place next Sunday.

Home and Hospital for Jewish Incurables.—Through the kindness of Mrs. M. Duparc, who collected from a few friends sufficient to pay the cost, the patients of this institution spent an enjoyable day on Sunday last. They were regaled with a poultry dinner and a plentiful supply of fruit. The male patients were supplied with cigarettes and tobacco, and the females with sweets and cakes. In the evening Mrs. Duparc gave a musical entertainment, in which she had the assistance of several friends. The inaugural concert of the season will be given on Sunday at half-past five by the Hackney Welcome Concert Party.

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Miss SYLVIA BLACKSTON
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Assisted by SIGMUND BEEL.
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Tickets, 10s. 6d., 5s., 2s. 6d., of all Libraries; the Hall; and LESLIE HIBBERD, 17, Hanover-sq., W.

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MONDAY, 30th OCTOBER, at 7.45.
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Prizes and Certificates.

Carrie Saipe, age twelve, pupil of Miss Lillie Saipe, both daughters of Mr. and Mrs. Samuel Saipe, Sylvia Villa, Northfield Terrace, Leeds, passed 1st Class, intermediate section, for pianoforte playing, for which she received a certificate at the recent delivery of certificates and prizes in the Albert Hall in connection with the London College of Music.

During the Feast of Succoth, the Rev. David Kohn-Zedek delivered sermons at the Gun Street Synagogue, of which he is Rabbi and Senior Warden; he also preached at four other synagogues.

On Sunday, the Finsbury Jewish Social and Literary Society held their inaugural Cinderella dance at Seyd's Hotel. The first debate will be opened by Mr. Sidney Dark.

Order of Ancient Maccabeans.—On Sunday the Social and Literary Section held a reception in honour of the opening of the session, at the Great Synagogue Chambers, Aldgate. Mr. M. Swortz gave his Presidential address. A concert followed.

South Essex Jewish Social and Literary Union.—On Sunday, at the Public Hall, Forest Gate, the inaugural concert of the season was held under the direction of Messrs. M. S. Polack and R. Lyons.

Beth Holim.—On Sunday a treat and concert were given to the inmates by Mr. Claude M. Levy. A temporary bijou theatre was erected at the expense of Mr. Moss B. Levy (a past Warden), who presided, and twenty-five ladies and gentlemen entertained the inmates. Wines and spirits were supplied by Mr. and Mrs. J. Fernandez, cigars by Mr. and Mrs. B. Cohen, and tobacco and pastries by Mr. and Mrs. M. B. Levy.

Home for Aged Jews.—Mr. E. L. Franklin, the President, gave the inmates of both Homes the usual Simchas Torah treat. A concert was also given at the Stepney Home by the Central Concert Company. Mr. B. Koppel, Chairman of the House Committee, presided. Alderman A. L. Emanuel, of Southsea, visited the Home, and Mrs. B. J. Friend sent a basket of fruit.

SALES BY AUCTION

No. 43, BASSETT-ROAD, LADBROKE-GROVE, W., close to Notting Hill and Ladbroke Grove Station, Met. Railway.

Important Two Days' Sale, including several fine Bedroom Suites, Grand Piano, two noble Sideboards, carved solid rosewood Dining-room Suite, formerly the property of the late Prince Dhuleep Singh, Sevres and other Porcelain, Bronzes, Statuary, &c.

HAMPTON and SONS (the Lease having been Sold) have been favoured with instructions from Hermann Samuell, Esq., to SELL by AUCTION, on the Premises, on TUESDAY next, October 31, and Following Day, at one o'clock, the whole of the

ARTISTIC MODERN FURNITURE,

including bedsteads, curtains and draperies, Oriental, Axminster, and Brussels carpets and rugs, finely-carved bedroom suites in mahogany, satin walnut, and ash, gentleman's 4-ft. Sheraton wardrobe, the contents of drawing-room and boudoir, ormolu-mounted card tables, occasional tables and chairs, garniture de cheminée.

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Private view Saturday, October 28. Catalogues of the Auctioneers, Hampton and Sons, 2 and 3, Cockspur-street, S.W.

ST. JOHN'S WOOD.—133, Alexandra-road.—Well-built Detached Family Residence, containing three reception, seven bed and bath, and good domestic offices; in good structural and decorative repair; lease 60 years, at £16.—Solicitors, Messrs. Routh, Stacey and Castle, 14, Southampton-street, Holborn, W.C.

35, HAMILTON-TERRACE, N.W.—This charming non-basement semi-detached Residence, with nice garden in front and large garden in rear. The premises are being modernised and re-decorated in first-class style, include new stoves, bath, kitchener, electric light and new sanitation; rental value £130 per annum; containing four reception, six bed, bath and good domestic offices; lease of 32 years at £2 only.—Solicitors, Messrs. Proudfoot and Chaplin, 5, Verulam-buildings, Gray's-inn.

MESSRS. G. PIERCY and Co., are favoured with instructions to offer the above for SALE, at the Mart, Tokenhouse-yard, E.C., on FRIDAY, November 10th, at Two p.m., unless acceptable offer is made previously.

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FINSBURY PARK, 3, Gloucester-road.—Superior non-basement semi-detached 9-roomed Residence with bath and garden; close to park gates and station; rental £70; term 53 years at moderate ground rent; for SALE by AUCTION at the Mart, Tokenhouse-yard, E.C., on MONDAY next, at two, by FRED VARLEY and SON, 1, Stroud Green-road, Finsbury Park.

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To Trustees and others. (Sale No. 993). By Order of the Administrator, James Hitchcock, deceased, J. W. Jillings, deceased, and others.

BOYTON, SONS & TREVOR will SELL the following Properties by AUCTION at the Mart, Tokenhouse-yard, E.C., on FRIDAY next, November 3rd, 1905, at TWO o'clock precisely.

HOLLOWAY ROAD, N.—Long Leasehold modern BUSINESS PREMISES, No. 152, Holloway-road, consisting of Shop and three Upper Floors, situated in the best position of the road, and within a few yards of the "Nag's Head"; a large amount has been expended upon the Property; the whole let upon full repairing lease to Messrs. Salmon and Gluckstein, Ltd., and producing a gross income of £300 p.a.; long lease; moderate ground rent. Solicitors, Messrs. BARTLETT & GLUCKSTEIN 199, Piccadilly, W.

FULHAM.—Nos. 22 and 24, Aintree-street, Dawes-road, within a few minutes of Broadway, Walham Green. Two FREEHOLD WEEKLIES, let at 14s. and 12s respectively; also Plot of Land at rear, suitable for erection of small factory, warehouse, or builder's yard; at present nominally let at 4s. per week; the whole thus producing £78 p.a. Solicitor, J. A. GIRLING, Esq., 36, Furnival-street, Holborn, E.C.

FULHAM, S.W.—With possession. Goodwill, Fixtures, Fittings and Stock-in-Trade of a BLIND MAKER; also the spacious and well-built premises known as Salisbury Blind Works, 27, Filmer-road, comprising large shop, four spacious Workshops, fitted with the necessary stoves, etc., five rooms, bath-room (h. and c.), and usual domestic offices; the whole of the estimated rental value of £65 p.a.; long lease; ground rent £7 only. Solicitors, Messrs. SHARON, TURNER & MANN, 63, Lincoln's-inn-fields, W.C.

PUTNEY, S.W.—Sound Leasehold Investment.—FOUR attractive modern VILLAS, Nos. 31, 33, 35 and 37, Fawe-park-road, Disraeli-road, each let to a first-class tenant at £36 p.a., rates and taxes in addition; separate leases of about 97 years; ground rent £7 per house. Solicitors, Messrs. NEWMAN, PAYNTER & CO., 1, Clement's Inn, W.C.

BROOK GREEN, W.—Nominal reserve.—With possession.—A charming non-Basement RESIDENCE, No. 26, Applegarth-road; three storeys, and containing five bedrooms, bath-room, fitted with bath (h. and c.), two reception rooms, good kitchen, scullery, and usual domestic offices; large garden in rear, also smaller garden in front; estimated rental value £55 p.a., tenant paying rates and taxes; long unexpired term; low ground rent of £6 p.a. Solicitors, Messrs. T. RICHARDS & CO., 31, York-place, Portman-square, W.

Particulars and conditions of sale may be obtained of the respective Solicitors as above, at the Mart, or of the Auctioneers, No. 70, Coleman-street, E.C. (Tel. 1652 London Wall) and Walham-green, S.W. (Tel. 973 Kensington.)

When a man or a woman loses weight there is something wrong in the system; this something is usually faulty nutrition due to a disorder of the digestive organs. Loss of weight is generally accompanied by loss of appetite, languor, nervous weakness, irritability, and insomnia. If these are your symptoms, if you do not wish to become reduced to a shadow, purify and strengthen your blood and tone your system by means of Dr. Williams' Pink Pills. Your digestive powers will not fail to improve; you will benefit by your food, and you will regain lost weight.

Miss Blanche Harvey, who resides at Haydon Wick, near Swindon, has been restored to health by Dr. Williams' Pink Pills. Her mother states:—

"For years my daughter was attacked by anæmia; no medicine would cure her. She was frail and very thin, suffered from depression, and was strangely susceptible to chills. Cold followed cold until she was quite ill. She had a hacking cough, suffered from shortness of breath, and lost all desire for food. At times she seemed to have no blood in her body. Her state of health was a constant anxiety to us, for in spite of all our efforts it seemed as though she would never get better. She was long under a doctor's care, but we could see no improvement."

"Yes," added Miss Harvey; "my life was miserable, for I had no rest from colds. Through anæmia I grew into a pitiable invalid. But now I feel better than I have ever done before, and I owe it all to Dr. Williams' Pink Pills for Pale People. With one box my appetite returned; with a second box I was able to help in house, though previously too weak to stand; and so my cure speedily progressed, and I have remained well and strong ever since."

Dr. Williams' Pink Pills cure anæmia, indigestion, palpitations, bile, eczema, kidney disease, rheumatism, sciatica, neuralgia, paralysis, locomotor ataxy, and the many ailments from which so many women suffer regularly. Of all dealers; genuine only when bearing full name, Dr. Williams' Pink Pills for Pale People; substitutes are useless. In case of doubt send direct to Dr. Williams' Medicine Co., Holborn-viaduct, London, enclosing 2s. 9d. for one box, or 13s. 9d. for six.—[Advt.]

BROWN'S BRONCHIAL TROCHES

Cure COUGH, COLD, HOARSENESS, and INFLUENZA.
Cure any IRRITATION or SORENESS of the THROAT.
Relieve the HACKING COUGH in CONSUMPTION.
Relieve BRONCHITIS, ASTHMA, and CATARRH.
Clear and give STRENGTH to the voice of SINGERS.
Indispensable to PUBLIC SPEAKERS.
Sold throughout the world at 1/1½ per box.

CLARKE'S BLOOD MIXTURE.

This Famous Medicine will cleanse the Blood from all impurities *from whatever cause arising.* A safe Remedy for Eczema, Bad Legs, Scrofula, Blood Poison, Sores of all kinds, Boils, Eruptions, Ulcers, Glandular Swellings, &c. Of all Stores, &c. Forty years' success. Beware of imitations.

SALES BY AUCTION.

TUESDAY NEXT.—CRICKLEWOOD (on the summit of Shoot-up-hill).—A remarkably fine Freehold Building Site, suitable for residential purposes, a public institution, or place of worship.

MESSRS. VENTOM, BULL, and COOPER will SELL by AUCTION, at the Mart, Tokenhouse-yard, on TUESDAY, October 31st, at 2 o'clock precisely, the magnificent FREEHOLD CORNER BUILDING SITE, formerly occupied by the Old Mill, having a frontage of about 155 ft. to Edgware-road and 220 ft. to the Mapesbury-road.

Particulars and plans may be had of Herbert Parsons, Esq., Solicitor, Merefield House, Heathfield-park, Willesden Green; at the Mart; and of the Auctioneers, 35, Old Jewry, E.C.

POPLAR.—The FULLY-LICENSED FREEHOLD (small part copyhold and long leasehold) PROPERTY, known as THE QUEEN'S PALACE OF VARIETIES, one of the oldest, largest, and most popular places of entertainment in London; together with the Fully-Licensed Public House, known as the Queen's Arms, also the Little George Beer House, both adjoining; also extensive vacant land at the back and sides, the whole having important frontages to the High-street and Manisty-street in the rear, covering an area of about 26,000ft., available either for the enlargement of the music-hall and its appurtenances, or offering facilities for a fine building site in this densely-populated district. With possession.

MESSRS. VENTOM, BULL and COOPER will SELL, by AUCTION, at the MART, Tokenhouse-yard, on TUESDAY, November 14th, at Two o'clock precisely, the above well-known Properties.

The music-hall, which has for many years past enjoyed a continued run of success, is an elegantly-modelled, up-to-date building, with modern stage, of large dimensions, arranged with its eight private boxes, circles, and area, for a seating capacity of over 2,000 people.

Particulars may be had of Messrs. Alfred Turner and Son, Solicitors, 13, Great Alie-street, Whitechapel; at the Mart; and of the Auctioneers, 35, Old Jewry, E.C.

Mr. N. PECKAR,

(Choirmaster of the Great Synagogue, London, Diplomé of the Conservatorium, of Music, Warsaw)

Is prepared to attend or receive Pupils in

VOICE PRODUCTION AND SINGING,
PIANOFORTE PLAYING, HARMONY,
Counterpoint and Composition or Preparation for Musical Examinations

82, COLVESTONE CRESCENT, DALSTON, N.E.

SALES BY AUCTION.

HATTON-GARDEN, E.C.
FREEHOLD BUSINESS PREMISES, known as Nos. 33, 34 and 35, Kirby-street (together with a quantity of fixed plant and machinery), situated in an excellent position close to Holborn and the great Goods Depôt in Farringdon-road, the whole possessing a frontage of 57 feet 8 inches and a site area of 4,560 superficial feet. Possession on completion of purchase. Messrs.

HUMBERT and FLINT are instructed to SELL the above by AUCTION, at the Mart, Tokenhouse-yard, E.C., on WEDNESDAY, November 22nd, 1905, at 2 o'clock precisely. Particulars of Sale may be obtained from the Auctioneers, 11, Serle-street, Lincoln's-inn, W.C., and Watford, Herts.; and from Messrs. R. S. Taylor, Son, and Humbert, Solicitors, 4, Field-court, Gray's-inn, W.C.

Important Three Days' Clearance Sale.
No. 74, HACKNEY-ROAD, N.E.—To Builders, Contractors, Estate Managers, Shippers and others.

MR. J. T. SKELDING will SELL, by AUCTION, upon the Premises, as above, on TUESDAY next, and following days, at 12 o'clock each day, the immense STOCK of about

200,000 PIECES OF PAPERHANGINGS, in choice designs and colourings, and nearly all of this year's patterns, in upwards of 700 complete bales, and comprising all the usual qualities, together with a quantity of friezes and borders, also 100 gallons of varnish, 1,000 ft. of coloured glass, leaded lights, and a large stock of builders' ironmongery, brass foundry, sanitary ware, a few lots of trade fittings, and numerous useful effects.

On view day prior to sale. Catalogues may be had on the premises; and of the Auctioneer, 48, Gresham-st., Guildhall, E.C.

HAMPSTEAD.
Modern red-brick Freehold Residence with good garden.

No. 7, PARSIFAL-ROAD, N.W., close to train and 'bus routes to all parts. A most charming house containing 8 bed-rooms, bath, 3 reception-rooms and offices; Electric light; modern drains; large well-stocked garden, with tennis lawn. Solicitors, Messrs. Lewin and Co., 32, Southampton-street, Strand, W.C.

BAYSWATER.
To investors and others. At a nominal reserve.

47, CLANRICARDE-GARDENS, Bayswater, W.—The commodious town residence, containing 10 bed, bath, 3 reception rooms and offices. Close to Tube, Metropolitan Railway and Kensington Gardens. Lease 59 years; ground rent £25; rental valued £140. Solicitors, Messrs. Faithfull and Owen, Dacre House, Victoria-st., S.W.

MESSRS. H. and R. POWELL will SELL the above by AUCTION at the Mart, E.C., on FRIDAY, November 3rd, at Two. Auction offices, 17, Bayswater-terrace, Porchester Gate, W.

BOARD &c. WANTED.

A LADY desires comfortable home with Jewish family, neighbourhood Kilburn, terms very moderate. Apply, 7,135, Jewish Chronicle office.

YOUNG GENTLEMAN requires residence in strictly orthodox boarding house, where he can find young society, with easy access to City. Address, with full particulars. 7,199. Jewish Chronicle office.

WANTED by widow lady two Unfurnished rooms, with board in superior private family, N.W., district — E. B., care Jelpke Stationer, 103, High-road, Kilburn.

BOARD AND RESIDENCE.

180 SUTHERLAND-AVENUE, MAIDA VALE.—Lady wishes to receive one or two ladies and gentlemen; elegantly appointed home, with every comfort; terms from 31s. 6d. Telephone, 1,376, Hampstead.

BAYSWATER.—Lady having larger house than she requires, wishes to take one or two gentlemen as paying guests; five minutes from Tube and Met.—52, Talbot-road, W.

CANONBURY.—Board and residence for a single gentleman; moderate terms; comfortable home; easy access to City and West End. Apply, 12, Pyrland-road.

CRICKLEWOOD N.W.—Lady and gentleman would like to meet with a married couple to share their superior home. Address, 6,951, Jewish Chronicle office.

MAIDA VALE.—Board-Residence in refined and comfortable home for 1 or 2 gentlemen or married couple; convenient for all parts.—Mrs. M. S. Benzimra, 260, Elgin-avenue, W.

WEST HAMPSTEAD.—Comfortable board-residence in English lady's private house; four minutes from 3 stations and 'buses to City and West End.—12, Kingdon-road.

2 THE TERRACE, Camden-square.—Board-residence; comfortable home offered ladies and gentlemen; bath (h. & c), one minute station and omnibus to City and West; well recommended; terms moderate.

3 HAZELMERE-ROAD, BRONDESBURY-ROAD, Kilburn, N.W.—Superior Board-Residence in a lady's comfortable home; every convenience; close to motors, 'busses and trains; moderate terms.

8 LYNTON-ROAD, Brondesbury-road, N.W.—Front sitting and bedroom; partial or full board; easy access to City; moderate terms. By appointment or any evening after six.—H. Meldola.

31 SOUTH-VILLAS, Camden-square, N.W.—A few paying guests received; terms moderate; splendid single and double rooms (suitable for two friends); house newly decorated; bath (hot and cold); every home comfort; pianos; easy access to City and West End.

33 LEINSTER SQUARE, Hyde Park.—A comfortable home offered in lady's well-appointed house; near Tube, Synagogue, Kensington Gardens, Westbourne Grove; moderate inclusive terms.

36 BRONDESBURY ROAD, Kilburn.—Comfortable home offered in lady's well-appointed house; good cooking and attendance; close to 'bus, motor and rail; terms moderate and inclusive.

47 UPPER BEDFORD PLACE, W.C.—The Misses HARRIS have taken the above commodious house, containing 17 bed-rooms, with dining and drawing-rooms on ground floor, bath, electric light, etc.; newly decorated throughout; terms from 30/- per week; meals provided for the ensuing holidays.

48 COLVESTONE CRESCENT, Dalston.—Board-Residence for one or two ladies or gentlemen in private family; drawing-room floor; bath (hot and cold); easy access to city; terms very moderate.

55 BERESFORD ROAD, Canonbury.—Board-Residence for gentleman, or married couple, superior home, not orthodox, late dinner, bath (hot and cold), two minutes from Canonbury Station. Terms moderate.

72 PETHERTON ROAD, CANONBURY, N.—The Misses Barnett have vacancies for city gentlemen; English society; late dinners; bath, hot and cold.

86 FORDWYCH ROAD, Brondesbury.—Miss V. Berger has a vacancy for a lady and gentleman or 2 friends; also a room for a single gentleman, or would be pleased to accommodate a small family; moderate terms.

107 PETHERTON-ROAD, CANONBURY, N., superior Board and Residence; for gentlemen; strictly kosher; late dinner; every convenience.

BOARD AND REIDENCE.

98 PETHERTON-ROAD, Canonbury.—Board and residence for two or three city gentlemen; also large bedroom for married couple or two friends; terms moderate; orthodox.

£1 1s. INCLUSIVE.—Vacancy for gentleman or two friends; every home comfort; late dinners; bath (h. & c.); two minutes to station; 'bus and tram almost pass door.—4, Pyrland-road, Canonbury, N.

A DOCTOR has accommodation in his private house, in the best part of Bow, for a student, or City gentleman; social comforts; electric light; bath-room; trams, 'buses and 3 railways to City within 3 minutes; late dinner; terms moderate. Address, 6,875, Jewish Chronicle office.

GENTLEMAN or two friends can be received in private family as paying guests; liberal table; every home comfort; 26, St. George's-road, Abbey-road, N.W. (2 minutes Kilburn Station).

GOOD home for one or two gentlemen in superior house near Clissold-park; excellent cooking; bath (hot and cold). Address, 6,903, Jewish Chronicle office, 2, Finsbury-square, E.C.

HANDSOMELY furnished drawing room and bedroom adjoining; one guinea; private house; use of bath and kitchen; easy access City and West End.—13, Bartholomew-villas (off Kentish Town-road), N.W.

MRS. SOLOMON has vacancies for a few boarders at 86, Petherton-road, Canonbury; moderate terms; home comforts; young society.

COMFORTABLE HOME offered in a refined private family; 1st floor front bedroom; would suit either married couple or elderly lady or gentleman; late dinners; bath (hot and cold).—38, Sutherland-avenue, Maida Vale.

A COMFORTABLE HOME in lady's well-appointed house; good cooking and attendance; convenient for City and West End; moderate terms. Miss Levy, 225, Elgin-avenue, Maida Vale, W.

A COMFORTABLE HOME for one or two gentlemen in an English family; late dinners (kosher); two minutes from 'bus and train.—40, Beresford-road, Canonbury, N.

APARTMENTS TO LET.—In superior English home (North London) well-furnished apartments; every convenience; near stations and trams; suit two ladies or married couple; moderate terms; no other boarders. Address, 7,183, Jewish Chronicle office, 2, Finsbury-square, E.C.

BOARD-RESIDENCE.—A Comfortable home in English family; bath (hot and cold); convenient for City and West End; terms moderate.—E. Magnus, 65, Richmond-road, Dalston, N.E.

BOARD and Residence (superior) in English lady's private house; every home comfort; good cooking and attendance; telephone, 3736 Paddington.—Ferry-bridge House, Clifton-gardens, Maida Vale.

UNFURNISHED or Furnished Apartments, with Board if required, in good Jewish family; superior part of North; very convenient to City; moderate. Address, 7,111, Jewish Chronicle office.

EASTBOURNE.—Orthodox Boarding House; board-residence from 35s. weekly; dinners, teas provided; near sea.—Mrs. Hill, "Belmore House," Pevensey-road.

HOVE, the best part of.—Winter home offered to a married couple in a small Jewish family; no other boarders kept. Apply E.R.C., Deacon's, Leadenhall-street, E.C.

BIRMINGHAM.—Jewish lady living one minute's walk from New-street Station, will take one or two gentlemen boarders; friends preferred; refined, orthodox English home. Address, 6,857, Jewish Chronicle office.

VOICE PRODUCTION, Violin, Pianoforte and Harmony.—Mr. ARTHUR FRIEDLANDER, A.R.C.M., receives or visits private pupils and prepares candidates in the above subjects for the examinations of the Associated Board of the Royal Academy and the Royal College of Music; highest references; testimonials from Sir Hubert Parry, Bart. (Director of the Royal College of Music), Sir Frederick Bridge and other eminent professors. For particulars and terms apply 98, Sutherland-avenue, Maida-vale, W.

A YOUNG Man, with small capital, wishes to join another in the Furniture Trade; practical cabinet maker and well up in all branches of repairs; highest references taken and given. Address, 7,133, Jewish Chronicle office.

SITUATIONS VACANT.

FURNISHING TRADE.—The Hackney Furnishing Company, Ltd., of Mare-street, Hackney, have vacancies for two experienced SALESMEN; liberal wages will be paid to sharp practical men used to hire and cash trade; no others need apply. Address, A. M. Stewart, Managing Director, as above.

TAILORS.—Required at once good Ladies' Tailors; must be used to the best fancy work; constant employment. Apply to Kate Reily, 10, 11 and 12, Dover-street, Piccadilly, W.

TAILORESSES.—Required at once good Tailoresses, also Braiders; must be used to the best fancy work; constant employment. Apply to Kate Reily, 10, 11 and 12, Dover-street, Piccadilly, W.

WANTED, a good Jewish COOK; wages £25; small family. Apply, any evening between 6-9 o'clock, 86, Highbury-new-park, N.

WANTED, a young lady to look after home during lady's absence; to be treated as one of the family; small salary.—22, Charleville-road, West Kensington.

SITUATIONS WANTED.

LADY wishes re-engagement as HOUSEKEEPER, or any position of trust; thoroughly experienced; good references. Apply, 89, Valley-drive, Harrogate.

LADY (young), as COMPANION-HOUSEKEEPER to lady, or Companion-maid to young girls; London preferred; thoroughly domesticated; excellent needlewoman.—D. S., 24, Clarendon-road, Edgbaston, Birmingham.

REQUIRED situation as Parlour-maid; W. C. or S. Kensington district; orthodox preferred; disengaged. Address, 7,235, Jewish Chronicle office.

LADY (Shorthand Typist) requires morning work; certificated shorthand 80, and typewriting 45. Apply, N., c/o Jelpke, 103, High-road, Kilburn.

A GERMAN JEWESS (does not speak English), seeks a situation Mother's Help or Housekeeper; good needlewoman; would like to be treated as one of the family; would not object to children. Address, 155, Sebert-road, Forest Gate, E.

WANTED to place as an Indoor Apprentice, a well-conducted lad with a Pawnbroker; provincial house preferred. Address, 7,255, Jewish Chronicle office, 2, Finsbury-square, E.C.

C. C. & T. MOORE,
AUCTIONEERS, SURVEYORS,
ESTATE and HOUSE AGENTS
House Property Sales at the Auction Mart on Thursdays. (Held for 70 years).
Special attention given to rent Collecting. Necessary Repairs are carried out under the supervision of a member of the firm. To be Let List issued bi-weekly.—Offices, 7, Leadenhall-street, Cornhill, E.C., and 33, Mile End-road, E.

HOUSES &C., TO BE LET & SOLD

A GENTLEMAN wishes to sell 5 houses, East London; contain 5 rooms, scullery, passage and long gardens; good repair, modern drains, parish road; all let, producing £97 10s. per annum; lease 62 years, at £25 ground rent; will sacrifice for £70 each to close estate. Address, 7,208, Jewish Chronicle office.

TO BE SOLD.—Semi-detached house known as "Mansfields," situated at 322, Cheetham-hill-road, Manchester. Hall, dining and drawing rooms, six bedrooms, bathroom, etc. (16 rooms in all), stands in its own grounds of 1600 square yards; large gardens back and front; newly decorated with latest improvements; cause of leaving, family bereavement. Full details, apply at above address.

BARGAIN.—Weekly Property, within one minute of new electric car route, in rising locality.—15 weekly non-basement houses, let at 9s. and 10s. each to long-standing tenants; ground rent, £4 10s. each; lease, 61 years; to be sold in lots or *en bloc*, £2,300. Ernest and Handover, Surveyors, 14a, Pembridge-road, W.

BARGAIN.—Only wants seeing. Hackney Downs (Amhurst-road—best part of). Roomy residence with 8 bed and dressing rooms, bath (hot and cold), three reception rooms and usual offices, with large garden and summer-house. In splendid repair and ready for immediate occupation. Drains carefully attended to. Leasehold. Price only £525. Further particulars of Frank Jolly and James, 66, Leadenhall-street, E.C., or Pembury-road, Clapton.

BRONDESBURY-ROAD and BRONDESBURY-VILLAS, N.W.—Charming Residences; beautifully decorated; latest improvements; no basement; some have large reception hall; rents from £55. Apply to M. Davis, 78, Brondesbury-road, Kilburn.

EUSTON ROAD.—To Let, two floors and basement, comprising seven rooms; suitable for tailor or any light business; rent 30/- weekly.—318, Euston-road, N.W.

CHISLEHURST.—Pretty semi-detached villa near station; seven rooms and offices; hot and cold supply to bath; garden; rent £50, or would be sold. Address, 3,846, Jewish Chronicle office.

WEST HAMPSTEAD.—To be let, furnished (handsomely), fully-detached residence, consisting of seven bedrooms, one dressing-room, two bathrooms, three reception-rooms, full-size billiard-room and large garden; moderate rent. Apply H. L. Benjamin, 112-22, Tabernacle-street, E.C.

EXCELLENT SHOPS, also light OFFICES, WORKROOMS, WAREROOMS, cellarage to let; suitable all businesses; situate few doors from Fenchurch and Leadenhall-streets; reduced rents £15 to £100.—Apply Caretaker, 8c, Aldgate-avenue, Aldgate, E.C. (next station).

HOUSE TO LET, 44, King Edward-road, Victoria-park, South Hackney; rent £48; will be re-decorated for a good tenant; may be viewed any day between 11 and 2.

PLATO'S כשר RESTAURANT,
88, 89, 90, FORE STREET, E.C. (Corner Moor Lane.)
FIRST FLOOR
LARGE AND COMFORTABLE DINING ROOMS.

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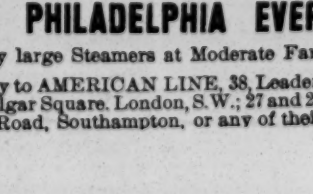
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Private RESIDENTIAL HOTEL,
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Well situated and convenient for all parts, motor cars and trains. Well-appointed houses, electric light and every modern convenience. For further particulars and terms apply PROPRIETRESS, as above.
Tel. No. :—P.O. Hampstead.

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"JAMAICA HOUSE,"
21, TORRINGTON SQ., W.C
BOARD & RESIDENCE.
With every Home Comfort, Liberal Table, Baths, hot and cold.

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JEWISH BOARDING HOUSE,
THE MISSES SOLOMON,
5, Victoria Parade.
The house occupies a fine position, facing the Victoria Gardens, commands an unrivalled sea view, and possesses every qualification for health and comfort.

RAMSGATE.
JEWISH BOARDING HOUSE
Mrs. and the Misses BARNETT, "Laurel House," 22, ALBION PLACE. The house commands a splendid sea view (south aspect), and is replete with every home comfort, containing drawing, dining and smoke rooms, spacious bedrooms. Bicycle Accommodation.

BRIGHTON.
MISS KATE LYONS,
"GLENLEON."
132, Kings' Road,
(Formerly the Continental Hotel).
Facing West Pier, with 2 handsome Verandahs. The only Jewish Boarding House on the front. Excellent cuisine and every comfort. Inclusive moderate terms.

BRIGHTON.
HEILBRON'S PRIVATE BOARDING ESTABLISHMENT
90, Lansdowne Place, Hove.
Sea view; one minute from lawns and sea. Under the personal supervision of Mrs. SARAH HEILBRON. Electric light throughout; bath (hot and cold); perfect sanitation. Terms moderate.

BRIGHTON.
GORDON HOUSE," 20, SILLWOOD PLACE.
Under new management. Jewish Boarding House; large lofty bedrooms; one minute from sea, West Pier and Lawn; good cooking and home comforts; moderate terms during the winter months.
Proprietress: Mrs. C. H. NATHAN.

SOUTHPORT.
JEWISH BOARDING HOUSE.
MISS H. COHEN, "IVYVILLE," 3, LATHOM-ROAD. The House is situated in the best residential part of Southport. Splendid sea view, one minute from Promenade. Drawing, dining and smoke rooms on ground floor. Electric light. Inclusive moderate terms.

WESTCLIFF-ON-SEA.
Rosaline House,
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STRICTLY KOSHER BOARDING HOUSE
Terms moderate; few minutes from sea
Proprietors:
Mr. and Mrs. S. SHMITH.
Early application for the ensuing Holydays.

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'The Hollies,' 103, Valley Drive
Mrs. E. ENGLANDER, Proprietress.
ORTHODOX PRIVATE BOARDING ESTABLISHMENT.
Every home comfort; Excellent cuisine; Close to Pump Room, Baths and Kursaal. Service will be held on the ensuing Festivals.

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'THE HAWTHORNS," 89, VALLEY DRIVE.
JEWISH BOARDING HOUSE.
Excellent cuisine and home comforts. Close to Pump Room, Baths, and Kursaal.
Under the superintendence of
Mrs. BARCZINSKY and daughters.
Service will be held on the ensuing festivals.

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PATIENTS seen daily on their own application at 2 o'clock.
FUNDS URGENTLY NEEDED for General Expenses and for the Research Department.
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"WAVERLEY,"
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A PRIVATE HIGH-CLASS JEWISH RESIDENCE.
Proprietress—Mrs. Levy (formerly of "Waverley," Folkestone).
Elegantly appointed. Every home comfort. Electric Light. Passenger lift. Large garden & Tennis Lawn. Excellent cuisine.
Special arrangements for families. Terms from 31/6 per week.
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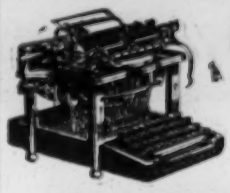
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